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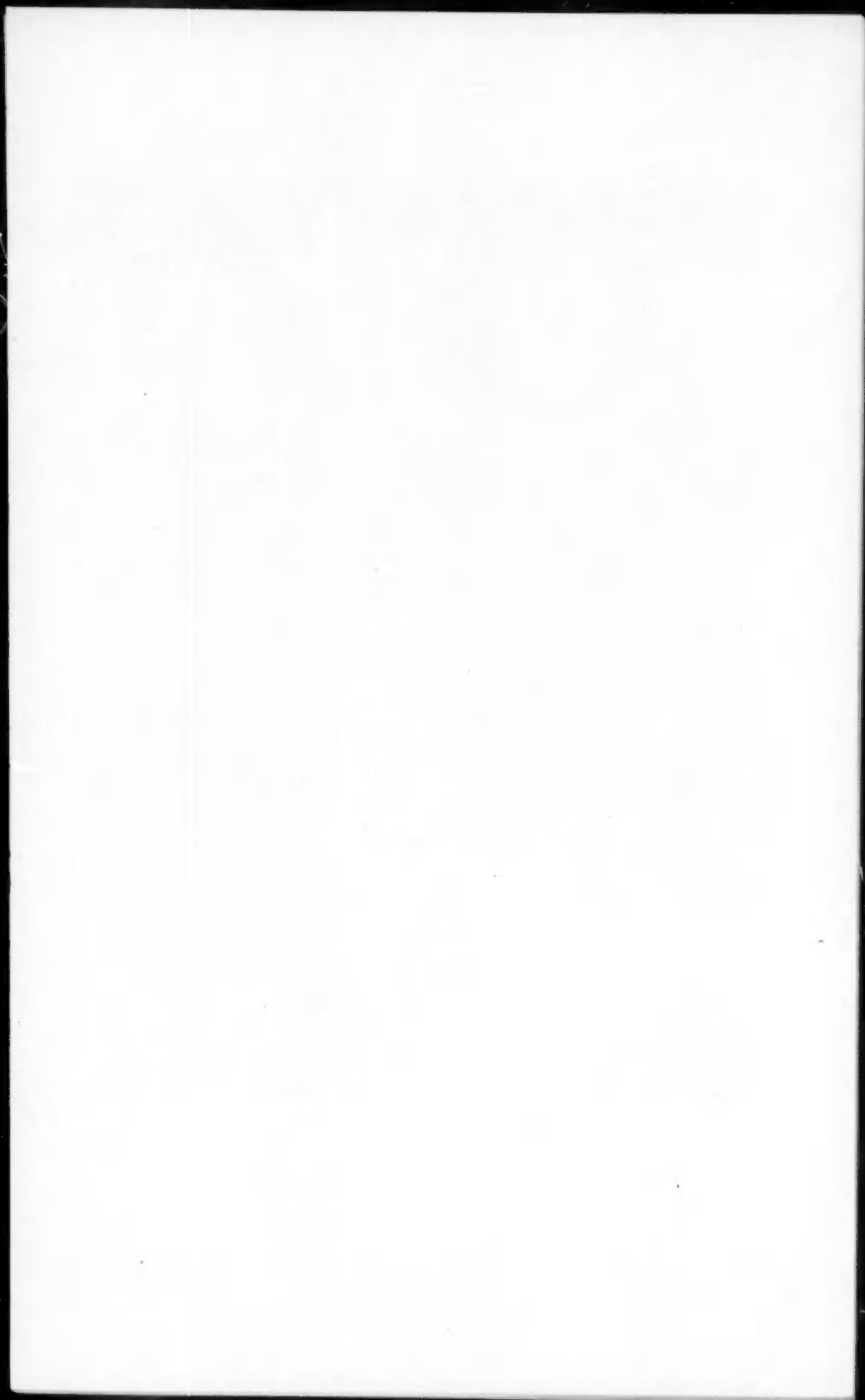
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LETTER TO THE EDITOR

NEWS AND COMMENTS

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BENEDICT MAR GREGORIOS, O.I.C.
bishop auxiliary to the archbishop of Trivandrum

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VOL. X

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No. 1

THE ENCYCLICAL LETTER OF POPE PIUS XII¹

'ORIENTALES ECCLESIAS' TO THE EPISCOPATE OF THE
CATHOLIC CHURCHES OF THE EAST

THE EASTERN CHURCHES, rendered illustrious by the doctrine of the Fathers and bathed in the blood of the martyrs of ancient times, as also of more recent ones and indeed of our own, have always been the object of our especial solicitude, as is known to all. Indeed, as soon as we had been raised to the chair of the Prince of the Apostles, not through any merit of our own, but through the hidden design of God, we turned our mind and our heart to you, and to those also 'who find themselves outside the Catholic Church (cf. Radio Message, 3rd March 1939, A.A.S., an. xxxi, Ser. II, Vol. VI, p. 86) and whose return to the sheepfold of their common Father as to the home of their ancestors we ardently desire (cf. Enc. Let. *Summi Pontificatus* A.A.S. an. xxxi, Ser. II, Vol. X, pp. 242-43).

During the course of our Pontificate we have given you other proofs of our paternal benevolence. You are aware indeed that we conferred the dignity of the Roman purple on one of your bishops, the patriarch of the Armenians of Cilicia, and we are engaged in codifying the canon law which concerns you, a work of the greatest importance, which is now, in part, finished. But it is not necessary now to record at length matters which are doubtless well known to you. Moreover, in doing this we have followed in the footsteps of our predecessors (cf. Enc. Let. *Rerum Orientalium* A.A.S. an. xx. Vol. XX, pp. 277 sqq), who from the first ages of Christianity, not only treated your ancestors with singular affection, but habitually rendered them assistance, in so far as they were able, whenever they saw them suffering from the insidious attacks of heresy or groaning under the terror

¹ This is not an official translation. It has been made for the *E.C.Q.* from the Latin text in the *Osservatore Romano* (31st December 1952).—
EDITOR.

and persecution of their enemies. It was thus that through the Apostolic authority entrusted to the Prince of the Apostles and his successors the Roman pontiffs, they defended the integrity of Catholic doctrine in the 1st and 2nd councils of Nicea, in the 1st, 2nd and 3rd councils of Constantinople, in the council of Chalcedon and in that of Ephesus. And when a deplorable quarrel separated a large part of the Eastern Churches from Rome, they not only denounced it through their legates in the 4th council of Constantinople, but strove according to their power that these troubles should be happily settled for the common good; and this indeed after many praiseworthy and laborious efforts was brought about and ratified in the council of Florence, although, contrary to the wishes of all good men, the agreement was never carried out. When, moreover, the lands of the East were invaded by new peoples, and the Holy Places of Palestine, once consecrated by the Divine Blood of Jesus Christ, were laid waste, the Roman pontiffs roused the Christian princes to the great work of the defence of religion. Nor has the benevolent zeal and solicitude of our predecessors towards your peoples grown remiss or failed in more recent times. On the contrary, with the passage of time, it seems to have burnt with a stronger flame. As you know, many have been sent to you to explain the Catholic faith and to persuade all to return to the much desired unity of faith and rule. Here at the seat of Peter was set up a council, called a Sacred Congregation, to examine and care for the affairs, business and rites of the Eastern Churches; likewise the Oriental Institute was set up, to study diligently, promote and cherish a correct understanding of your affairs.

But at present it is another matter, alas! which excites our solicitude and our care. In many of the lands in which the Eastern rites are strongest, there has arisen a fresh storm of troubles, which bids fair to overthrow, lay waste and extinguish the flourishing Christian communities. During the course of previous centuries some one or other of the important Catholic doctrines was attacked; but to-day, as you see, the onslaught is made still more boldly: all sacred rights, institutions and laws, indeed whatever is divine or is connected with the divine—everything is attacked and eliminated from public or domestic life, university or school, or the life of the people, as if it were something mythical and of ill-omen.

Inasmuch, then, as this congeries of calamities which

afflicts a choice part of the Christian people is the more serious, so much the more, venerable brethren, is our feeling of benevolence and that zealous charity with which we paternally embrace you all, aroused in your regard.

Firstly, we wish you to know most fully that your sorrows and griefs are our own, and that we desire nothing more deeply than to be able to soften or mitigate your trials. And to this end, we make our prayer to God, as do all Christians, especially for all those who are unhappily persecuted on account of the Catholic religion or their worthy defence of its sacred rights.

We know indeed that very many of the faithful of Eastern countries lament with bitter tears as they see their bishops dispersed or killed or hindered so that they cannot freely address their flock, or rule them with due authority. They see, too, many of their churches silent and uncared for or turned over to other uses. They know that from them there cannot rise up to heaven the voices of those who worship in the admirable chants of your liturgy, and entreat that a shower of celestial grace may come down to lift up all hearts, console all minds and bring relief from the burden of so many evils.

We know too that many of our compatriots are held in prison or in concentration camps, or, if they are at home, that they are deprived of their sacred rights, and not only of the right to profess their faith in the inner sanctuary of their own conscience, but also of the power to teach openly and defend and propagate it in the bringing up of their children in the family circle and in the instruction of their pupils in school.

We know too that our sons in the Eastern Churches are joined in a fraternal union with the faithful of the Latin rite, and that, together with them, they suffer bravely the anguish of their persecutions, and as together they undergo the same martyrdom, so together they share the triumph and the glory. For they keep their faith with a strong heart, and they resist the enemies of the Christian name with the same unconquerable firmness as did once your ancestors. If they cannot offer public worship, at least they pray to heaven in private; with constancy they remain in the closest union with the Roman pontiff and their own pastors; they pray to and honour most devoutly the Blessed Virgin Mary, the most powerful and loving queen of all things in heaven and on earth, to whose heart we have consecrated all and

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each of them. All these things are indeed an omen of certain victory, of a victory however which does not arise from the blood of human beings locked in battle with each other, and is not nourished by the unrestrained lust of earthly domination, but is founded on the just and legitimate freedom of souls; on a justice for persons, peoples and races that is real and not merely nominal; on peace and fraternal charity which join all in the bonds of friendship; on religion, most of all, which safeguards morals, moderates personal greed, and subordinates it to the common good, lifts minds up to heavenly things and fosters civil life and general concord.

Such indeed are our desires. Meanwhile the news that reaches us is of a kind to increase and intensify our grief and sorrow. By day and night with paternal solicitude we turn to them, whom the divine command bids us tend as a shepherd (cf. John xxi, 15-17) and whom we know are in some places so unjustly treated. For on account of the Catholic faith, which they hold steadfastly, they are attacked with calumnies, deprived of their legitimate rights, even of those which are so deeply grounded in human nature itself that if by force or fraud they are taken away, the very dignity of human nature itself is hereby wounded and brought low.

Among these sad reports there is a recent one which has filled not only us, not only all Christians, but also all guardians of the liberty and dignity due to citizens, with the greatest grief. In Bulgaria, where there lived a small but flourishing Catholic community, a bitter tempest has inflicted grave damage on the Church. By the usual method of lying accusations, the ministers of God have been charged with public crimes. Among them our venerable brother, Eugenius Bossilkoff, bishop of Nicopolis, has been condemned to death with three other priests, who co-operated with him in the pastoral ministry. Furthermore, many others are in prison or in concentration camps, and to them must be added a number of Catholic men who have been punished in various ways, and are therefore illustrious with the same palm and the same honour. We are bound in conscience to raise our voice in protest against this, even as we denounce to all Christendom the injury done to the Church. For these men, precisely because they have not only professed the Catholic religion, but have courageously and openly acted in its defence, have been held as enemies of the state, whereas, in fact, they are inferior to none in their love of their fatherland, their respect for public authority, and for their observance

of the laws, as long as these do not conflict with natural, divine or ecclesiastical law.

What has just happened in Bulgaria has unhappily long befallen other peoples of the Eastern rite, that is to say, the Rumanians, the Ukrainians and other peoples. With regard to the first named, we bitterly complained in our Apostolic Letter last March (cf. A.A.S. xxxiv, Ser. II, Vol. XIX, p. 249) of the numerous trials to which the faithful of your rites in common with the Latins were subjected, and we paternally exhorted them all to persevere with unflinching constancy in the religion of their ancestors.

Now with sorrow we address ourselves to another people truly dear to us, the Ukrainians, among whom there are many faithful who have the greatest love and longing for Rome, and revere this Apostolic See as the head and centre of the Christian religion and the infallible teacher of Christian truth according to the command of Jesus Christ (cf. Matt. xvi, 18-19; John x, 15-17; Luke xxii, 22). This people also, as we have learnt with deep grief, are not less afflicted with persecution, and suffer a state of affairs not less harsh than that of the other nations whom we have mentioned in this letter.

We wish to call to mind especially those bishops of the Eastern rite who were the first to endure hardships, sorrows and injuries in the defence of religion, and were taken to the city of Kiev, and there tried, and condemned to various penalties. It was from this city of Kiev that once the light of Christian doctrine shone over all these regions, and the worship of the Christian name was propagated. Some of these victims have already met a glorious death, and so, as we may hope, look down lovingly from their heavenly thrones on their sons and companions in a warfare without arms, and entreat God's strong protection for them.

Nor can we fail to mention those faithful of the Latin and the Eastern rites who have been driven from their countries and their homes, and deported to unknown and distant lands, where they have no legitimate ministers of their sacred rites to console them, help them, guide them and bring them the heavenly succours of religion.

All these things afflict us with such deep grief that we cannot restrain our tears, and we pray to God the Father of all mercies that he may in his goodness deign to enlighten with his divine light the minds of those on whom this unhappy state of affairs depends, and that he may deign also to bring to an end this mass of evils.

Nevertheless, venerable brethren, in the midst of many and so great calamities which wound our heart and yours, we may draw this comfort from the news which has reached us. It is indeed known to us that those who have been drawn into this struggle, persevere in their courage with an intrepid constancy which moves us and all good men to admiration. May the fatherly praise which we bestow on all of them augment and strengthen their firmness. And let them know for certain that we, as the common Father of all, whom the solicitude of all the Churches occupies (II Cor. xi, 28), and whom the charity of Christ presses (*ibid.*, v, 14), pray ardently every day that the Kingdom of Jesus Christ, the bringer of peace to souls and to peoples and to races, may speedily triumph among all.

Faced with the tragic spectacle of such great evils which have struck at not only our sons who are laymen, but, above all, at those who are invested with the sacerdotal dignity, that it may be fulfilled which we read in Sacred Scripture : I will strike the shepherd, and the sheep will be dispersed (Matt. xxvi, 31 ; cf. Mark xiv, 27 ; Zach. xiii, 7)—we cannot but call to mind that throughout the course of the centuries, not only among cultured but also among barbarous peoples, the ministers of religion have been held in due reverence and honour as the reconcilers of God and man. When, furthermore, the Divine Redeemer put to flight the errors of darkness and taught us the heavenly truth, and in his great benignity willed us to be partakers of the Eternal Priesthood, then this reverence and honour was given yet more zealously, and bishops and priests were esteemed as loving fathers, who sought nothing but the common good of their people.

Nevertheless, our Divine Redeemer himself had said : The disciple is not above his master (Matt. x, 24) ; if they have persecuted me, they will persecute you also (John xv, 10) ; blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake. Be glad and rejoice for your reward is very great in heaven (Matt. v, 11-12).

Let us not wonder, therefore, if, in our age, more perhaps than in former centuries, the Church of Jesus Christ and especially its sacred ministers are tormented with persecutions, lies, calumnies and afflictions of every kind. But let us place all our hope in him, who, as he has foretold these future calamities, has willed to forewarn us with these words : In

the world you will have distress; but have confidence, I have overcome the world (John xvi, 33).

Therefore, be not discouraged, venerable brethren. As your ancestors overcame so many difficulties, attacks and dangers, and resisted with heroic fortitude even unto martyrdom, so also with the aid of heavenly grace, you, too, who belong to the Churches of the Eastern rites, together with your brethren of the Latin rite, have no fear, but together entreat the Saviour and his most loving Mother especially for all those who to-day may find themselves in great peril, that they may be endowed with Christian courage, and also that all may come to understand what is actually clearer than the light of the sun: 'that the weapons of our warfare are not carnal but mighty to God' (II Cor. x, 4) and that the Church does not seek temporal power, but the salvation of eternal souls, that she does not seek to undermine rulers, but to strengthen the very foundations of human society through the teachings of the Gospel, which are of a nature to make good citizens. If, therefore, she can enjoy the liberty which is her divine right and make public use of her strength, and have the free exercise of her proper activity among the people, she will without doubt be able to contribute greatly to the promotion of the common good, to bringing the various classes together in justice and concord, and be able to lead all peoples to that true peace and tranquillity, which as it is the desire of all, should be the object of the will of each.

To bring about these things, we desire, venerable brethren, that you prescribe public prayers, and exhort the faithful entrusted to your care to perform also works of penance, whereby the divine Majesty, offended by so many injuries, may be propitiated. Let all remember the words of sacred Scripture: 'Pray for those who persecute you and calumniate you' (Matt. v, 44); 'Let the members be mutually careful one for another, and if one member suffer anything, all the members suffer with it' (I Cor. xii, 25-26). It behoves us indeed to imitate the example of our divine Redeemer, who, in the midst of bitter anguish, cried out from the cross: 'Father, forgive them, they know not what they do' (Luke xxiii, 34). It is for us also to fill up those things that are wanting of the sufferings of Christ in our flesh, for his body which is the Church (cf. Col. i, 24). Therefore, we must not only pray to God for our suffering sons and brethren, but also willingly offer to Him our own sufferings and our voluntary penances and mortifications.

Towards this innumerable host of persons who in these lands suffer sickness, sorrows and anguish, or are in prison, we cannot put into practice the words of Jesus: '(I was) sick and you visited me; I was in prison and you came to me' (Matt. xxv, 36); nevertheless, we can do something in this respect: we can beseech the most merciful God with our prayers and works of penance to send His consoling angels to these our suffering brethren and sons, and to deign also to grant to them abundant heavenly gifts to console and strengthen their minds and lift them up to celestial things.

Especially also we desire that all priests who are able to offer up the eucharistic sacrifice daily, should be mindful of those bishops and priests who, being far away from their churches and their faithful, are unable to approach the altar to celebrate the divine sacrifice and nourish both themselves and their faithful with that divine food, whence our souls draw the sweetness which surpasses all desire and receive the strength which brings victory. Let the faithful also who in fraternal union participate in the same Mass and the same sacrifice, do the same thing. So that from every part of the earth, and in all the rites with which the Church is adorned, there may rise up to God and to his Mother Mary the unanimous voices of those who pray for the divine mercy on all those afflicted Christians communities.

As next January there will be offered up in many places the public prayers of the customary Octave that those who are separated from the Church may return to the one sheepfold as soon as possible, it seems opportune to us that, especially during those days, all should pray to God not only for the speedy fulfilment of the wish of our Divine Redeemer: 'Holy Father, keep them in thy name whom thou hast given me; that they may be one as we also are' (John xvii, 11), but also for the opening of the prisons and the loosing of the fetters which to-day bind so many who have heroically striven to defend the rights and institutions of religion, and for the universal triumph of Christian truth, justice, concord and peace, which are the supreme good of all.

As an augury of this and as a sign of our fraternal benevolence, with an overflowing heart, we impart to you, venerable brethren, to the flocks entrusted to your care, and especially to those who live in these difficult conditions, the Apostolic blessing.

Given at Rome, at St Peter's, 15th December 1952, in the fourteenth year of our pontificate.

POPE PIUS XII.

RITES AND CEREMONIES OF THE COPTIC CHURCH

PART VII

(Continued from *E.C.Q.*, Summer 1952.)

THE present article contains a description and a synopsis of the rites for conferring Holy Orders. There are seven Holy Orders in the Coptic Church, and these are: Reader, Subdeacon, Deacon, Archdeacon, Priest, Hegoumenos and Bishop.¹ The orders of reader and subdeacon, as well as that of deacon, at least in actual practice, are considered minor orders. The orders of reader and subdeacon are conferred at the same time. The candidates are generally boys of from nine to ten years old, and their functions are mainly those of acolytes. The order of deacon is conferred on boys of from fourteen years of age onwards, and it is not an impediment to subsequent marriage. However, there is a tendency, at present, among the educated bishops not to ordain deacon any candidate who is less than twenty-one years old or who is unmarried. Candidates for the priesthood must be married. If a candidate wishes to remain celibate, he may do so, but he must first become a monk, and after this seek ordination as priest. A priest whose wife dies is allowed to continue his priestly functions. The order of metropolitan is now conferred at the same time as that of bishop, and thus it comes about that all the bishops of the Coptic Church are now metropolitans. Though the service for appointing a singer is no longer used, it has been included in the following pages on account of its liturgical interest.

The orders from reader to hegoumenos may be conferred by the bishop during the liturgy on any day of the week, but those of bishop and metropolitan are conferred by the Patriarch only on a Sunday. The ordination service for any of the orders from reader to hegoumenos begins immediately after the recital of the Prayer of the Aspasmos (Kiss of Peace)² and before the singing of the Hymn of the Aspasmos. On the other hand, the service for the ordination of bishops and

¹ For remarks on these seven Holy Orders, cf. J. Périer, 'La Perle Précieuse' in *Patrologia Orientalis*, t. XVI, fasc. 4, pp. [150]-[156], Arabic text with French translation.

² Cf. *E.C.Q.*, Vol. VIII, p. 16.

metropolitans begins immediately before the singing of the Trisagion.³

It will be noticed that the framework of all the ordination services from subdeacon to bishop is the same, and *mutatis mutandis* many of the prayers in these services are almost identical. The laying-on of hands occurs in all the ordination services from deacon to bishop. To the reader a book is delivered, to the subdeacon and deacon, an oration,⁴ to the priest and bishop, the vestments proper to their rank.

As there is no printed edition of the services for ordinations beyond that of R. Ṭūkhî, *Pijôm eferapantoktin ejennieukbt eṭhouab*, Vol. I, Rome, 1761, the synopsis of the ordination services given in the following pages has been made from the Coptic text according to MS. 253 Lit., Coptic Museum, Old Cairo, which is the earliest dated manuscript (1080 A.M. = 1364 A.D.) containing the text of these services. Under these circumstances, it seemed best to reproduce the text of the rubrics exactly as they are given in the MS., where they often take the form of personal directions to the officiant. Both the text and the rubrics of this MS. have been collated with the text and rubrics given in Ṭūkhî's edition, and variant readings have been recorded in the footnotes.

For these Ordination Services there exist two Latin translations, (a) that edited by A. Kircher in his *Rituale Ecclesiæ Aegyptiacæ*, Colonia Agrippinæ, 1653, which has the Ordination Services from reader to hegoumenos only; (b) that edited by H. Denzinger, *Ritus Orientalium*, Vol. II, Würzburg, 1863-64, which has the Ordination Services from reader to metropolitan together with the Prayer for appointing a singer.

Memoriæ Luciæ uxoris dilectissimæ in Christo dormientis dedicatum.

Chatby-les-Bains,
Alexandria.

O. H. E. HADJI-BURMESTER.

Feast of Saint Lucia, 13th December 1952.

³ Cf. *E.C.Q.*, Vol. VIII, p. 12.

⁴ i.e. the stole, for the form, cf. *E.C.Q.*, Vol. VII, p. 389.

Rites and Ceremonies of the Coptic Church 11

HOLY ORDERS⁶

READER⁶

When they have brought him whom they shall make a *Reader*,⁷ let them place him unvested before the altar, and his neck shall be bowed. The *bishop* shall stand upon the *step* of the altar, and those who have brought him (the candidate) shall make an *obeisance* to him. The *bishop* shall say to them: 'Do ye testify in truth that he is worthy of this *rank*?' and they shall testify saying: 'Yea, our father, he is worthy!' After this, take⁸ a *pair of scissors*, and make five cuts in his (the candidate's) hair, in the form of a *cross*; one on the top of his head, and the four others on the four sides, and thou shalt pronounce the Name of the Holy Trinity.⁹ Thou shalt offer incense and say the Prayer of Thanksgiving¹⁰ and the Prayer of Incense,¹¹ and this *prayer*, facing the west: 'We pray and beseech Thee, Master, Lord God *Almighty*, accept Thy servant N. as a *Reader* in Thy Church, etc.' in which may be noted the clause 'make him worthy to handle the *vessels* and to become an honoured *Reader* before Thee'. The *archdeacon* says: '*Pray*'.¹² Say this *prayer*, facing the east: 'God the great, rich in Thy *gifts*, etc.' in which may be noted the following, 'and this Thy servant N. whom Thou hast called unto a *readership*, *graciously* fill with all *wisdom* and all understanding that he may *occupy himself* with Thy divine words and with the *readership*'. Turn to the west, lay hold on his (the candidate's) temples and say thus: 'God the great and Lover of man Who holdest all things in Thine hands, etc.' in which may be noted the following, 'show Thy face to this Thy servant N. who stands before Thee, who *is offered*

⁶ For remarks on the functions of the seven Holy Orders, namely, Reader, Subdeacon, Deacon, Archdeacon, Priest, Hegoumenos, and Bishop, cf. J. Périer, 'La Perle Précieuse' in *Patrologia Orientalis*, t. XVI, fasc. 4, pp. [150]-[156].

⁷ Coptic title 'Takalouthia entepjinhósh enouanagnóstēs', Arabic title 'Tartīb Qissamah al-Aghnussat'. MS. 253 Lit., Coptic Museum, foll. 3^r-5^r; R. Tūkhī, *Pijom eferapantoktin ejennieukhē ethonab*, Vol. I, pp. 1-7, Rome, 1761; A. Kircher, *Rituale Ecclesiae Aegyptiacae*, pp. 239-41, Coloniae Agrippinae, 1653; H. Denzinger, *Ritus Orientalium*, Vol. II, pp. 2-4, Würzburg, 1863-64.

⁸ A word printed in italics indicates that this word is written in Greek in the Coptic text.

⁹ The Imperative Tense here and everywhere else in the rubrics of the Ordination Services, refers to the bishop.

¹⁰ i.e. the words 'In the Name of the Father, etc.'

¹¹ Cf. *E.C.Q.*, Vol. VII, p. 392.

¹² Cf. *E.C.Q.*, Vol. VII, p. 392.

¹³ The words 'The *archdeacon* says, "*Pray*"', are added from R. Tūkhī.

to Thee, that he may proclaim Thy holy words of the *Old and New Testaments*, in order that he may announce to Thy people Thy commandments and teach them Thy holy word'. Then turn to the east, lay hold on his (the candidate's) temples, saying: 'Master, Lord God, the *Almighty*, etc.' in which may be noted the following: 'Who didst choose Ezra, Thy servant (and), didst give to him *wisdom* that he might read Thy *Law* to Thy people, Thou, also now, hast chosen this Thy servant N. who is appointed a Reader: give to him *wisdom* and a *spirit of prophecy* that he may *recite* Thy holy words to Thy people in an unwavering manner'. And he (the Reader) *kisses* the altar and the hand of the *bishop* and of those who are standing with him. Give to him of the Holy *Mysteries*,¹³ and the *archdeacon* shall read to him this *Catechesis*: 'My son, this is the first degree of *Holy Orders* (ιερατικόν) unto which thou hast been brought. It behoves thee to learn each one of the *lessons* of the Holy *Scriptures*, etc.' After this, give to him a book that he may bear it upon his breast, and he shall *kiss* the altar.

SUBDEACON¹⁴

When they ordain a *subdeacon*, they place him *unvested* before the altar, his neck being bowed, and he kneels with those who have brought him into the midst, before the *bishop*, upon the steps of the altar. Then the *bishop* offers incense, and says the Prayer of Thanksgiving¹⁵ and the Prayer of Incense, and this *prayer*, facing the east: 'Lord, God of hosts, Who hast brought us unto the *lot* of this *ministry*, etc.' in which may be noted, 'and accept the *subdeaconship* of Thy servant N. who stands in this perfect place, and in expectation of Thy *heavenly gift*'. The *archdeacon* says: 'May the grace which fills up our shortcomings come upon the brother whose name we have already (proposed) for this *degree* and *rank* of *subdeaconship* in the holy church of God¹⁶ which has been delivered from *dangers* and troubles. Pray all that the Holy *Spirit*¹⁷ may come upon him through us all

¹³ i.e. the Holy Communion.

¹⁴ Coptic title of this service: Ethbeouhupodiakôn eunaphoshf; Arabic title: Min Agl Qissamah al-Abûdiyâqan. *MS.* 253 *Lit.*, Coptic Museum, foll. 6^r-9^v; R. Tûkhl, op. cit., pp. 7-15; A. Kircher, op. cit., pp. 241-44; H. Denzinger, op. cit., pp. 4-7.

¹⁵ Cf. *E.C.Q.*, Vol. VIII, p. 392. From this point onwards, reference will not be given for prayers that are found also in the Ordination Service for Readers.

¹⁶ Tûkhl adds: 'at N.'

¹⁷ Tûkhl adds: 'the grace of the Holy Spirit'.

saying *Kyrie eleison* (thrice). The bishop prays, facing the east (saying): 'Yea, Lord, make him worthy of the calling of the *subdeaconship*, etc.' in which the following may be noted, 'that he may be worthy of Thy holy Name,¹⁸ being a servant unto Thee, and serving Thy holy altar'. The *bishop* turns to the west, lays hold on his (the candidate's) temples, and prays: 'Master, Lord God the *Almighty*, Who didst shew forth in the *tent* of the witness adorners of the Temple, being the guardians of the holy *vessels*;¹⁹ do Thou, also now, shew Thy countenance upon Thy servant N. who has been brought,²⁰ and grant to him that he may become a *subdeacon* through the judging *vote* of those who have brought him into the midst; fill him with a holy *spirit*, in order that he may worthily handle the *liturgical vessels* and that he may stand at the doors of the temple and that he may light the lamp of Thy House of *Prayer*, etc.' He (the bishop) turns his face towards the altar, and says this prayer: 'Look upon us, Lord, and upon our service, etc.' in which may be noted the following, 'send forth Thy grace upon Thy servant N. that he may become through Thee worthy to accomplish his his *subdeaconship* unwaveringly'. Sign (σφραγίζειν) his (the candidate's) forehead with thy thumb, saying: 'We ordain thee in the *Holy Church* of God. Amen.' The *archdeacon* says: 'N. a *subdeacon* of the *Holy Church* of God. Amen.' The *bishop* exclaims, saying: 'We ordain thee, N., a *subdeacon* of the *church* N. of the *city* N., in the Name of the Father and of the Son and of the Holy *Spirit*. Amen.' Make three signs of the *cross* over him (the candidate). Say this *prayer*, turning to the east: 'We give thanks to Thee, Master *Almighty*, for all things, etc.' in which the following clauses may be noted, 'and bring Thy blessing upon Thy servant N. . . . give to him *caution* and perfect *cleanliness* in all matters of the *Liturgy*'. The *bishop* turns to him (the subdeacon) and places the *oracion*²¹ on his shoulder, saying: 'Glory and honour to Thy holy Name, etc.' He (the subdeacon) *kisses* the altar and (the hand of) the *bishop* and of those who stand with him for the *Communion* of the *Mysteries*. Hands shall not be laid upon him. Then instruct him with this *catechesis*. The *archdeacon* says: 'My son, thou hast been entrusted with a good degree

¹⁸ 'Holy' added from Tùkhl.

¹⁹ Cf. *Numbers* xviii, 2-5.

²⁰ 'Who has been brought' reading according to Tùkhl, as the MS. reading is not clear.

²¹ For a description of this vestment and the manner in which it is worn by a subdeacon, cf. *E.C.Q.*, Vol. VII, p. 389.

which is the *subdeaconship*, etc.' in which may be noted, 'It is necessary for thee, *therefore*, to watch the doors of the House of God which is the *church*, and not to suffer to enter into it a beast or a dog or a *heretic* at the hour of the holy service, when the *deacon* exclaims: 'Let none of the *catechumens* stand in this place', nor shall any²² receive of the Holy *Mysteries*, when thou payest attention to watch with great care the doors of the *church*. Since, *therefore*, thou hast been entrusted to handle the sacred *vessels* of the Holy *Liturgy*, thou shalt for this reason know the measure of the honour and the gift which hath been given to thee, etc.'

DEACON²³

They shall choose through the *clergy* him whom they shall bring (to be ordained) *deacon*, who is fit to be entrusted with this *ministry*, and they shall bring him to the *bishop* (and), they shall testify on his behalf, and they shall place him unvested before the altar, in front of the *bishop* (and), he shall bend his right knee upon the steps of the altar. The *bishop* offers incense and says the Prayer of Thanksgiving and the Prayer of Incense. Then say this *prayer*:²⁴ 'Lord, God of hosts, Who hast brought us unto the lot of this *ministry*, etc.' This is the same as the *prayer* on page 12, substituting '*deaconship*' for *subdeaconship*'. The *archdeacon*: 'May the grace of our Lord Jesus Christ which fills up our shortcomings through the good pleasure of God the Father and of the Holy *Spirit*, be upon N. who hath come in unto the holy altar, bowing with fear and trembling, and lifting up the eyes of his heart unto Thee Who art in the heaven, awaiting Thy heavenly gift, in order that he may pass from the rank of *subdeaconship* unto the order of the *deaconship* in the holy church of N. Pray, etc.' The remainder of this petition is the same as that on page 12. Turn to the west, place thy right hand upon his (the candidate's) head, and say this *Prayer of Epiclesis*: 'Master, Lord God the Almighty, true and without falsehood in Thy promises, etc.' in which may be noted the following clauses, 'Hear us,²⁵ we beseech Thee, shew Thy countenance upon Thy

²² i.e. of the catechumens.

²³ Coptic title of this service: Ethbeptaho eratf enoudiakôn; Arabic title: Takriz al-Shamâs. MS. 253 Lit., Coptic Museum, foll. 10^v-14^r; R. Tûkhî, op. cit., pp. 15-25; A. Kircher, op. cit., pp. 244-47; H. Denzinger, op. cit., pp. 7-10.

²⁴ Tûkhî adds 'facing the east'.

²⁵ MS. has through error of copyist 'Thee'.

servant N. who hath been presented for the *deaconship* through the *vote* and judgement of those who have brought him into the midst. Fill him with a holy *spirit* . . . establish him as a *servant* for Thy holy altar, that he may serve according as pleaseth Thee in the *ministry* . . . for the grace is not given by the imposition of our hands, we being sinners,²⁶ but, by the visitation of Thy rich compassion, it is given to those who are worthy of it'. The bishop says this *prayer*.²⁷ facing the altar: 'Yea, Lord, make him worthy of the calling of the *deaconship*, etc.' The rest of this prayer is, with slight verbal changes, the same as that on page 13. Turn to the east, towards the altar, and say this *prayer*: 'Look upon us, Lord, and upon our service, etc.' which, with the exception of a few slight verbal changes, is the same as that on page 13, substituting 'his *diaconate*' for 'his *subdeaconship*'. Turn to the west, *sign* (σφραγίζειν) his (the candidate's) forehead with thy thumb, saying: 'We ordain thee, N., a *deacon* for the altar, the *Orthodoxy* of which has been inscribed, of the *church* of the *city* N., in the Name of the Father and of the Son and of the Holy *Spirit*. Amen. We ordain thee N. in the *Church* of God. Amen.'²⁸ Make three signs of the *cross* over his (the candidate's) face, naming the *Trinity*.²⁹ Turn to the east, pray thus: 'We give thanks to Thee, Master, Lord God the *Almighty*, etc.' in which may be noted, 'And take pleasure in the *imposition of hands* (χειροτονία) which has taken place upon Thy servant through the descent upon him of Thy Holy *Spirit*'. After this, the *bishop* turns and places the *orarion*³⁰ on his (the candidate's) left arm, saying: 'Glory and honour to the Holy *Consubstantial Trinity*, etc.' A *Catechesis* of the *Deacon*:³¹ 'The work of the service with which thou hast been entrusted, O my son, is a great one.'³² It is necessary

²⁶ 'We being sinners' added from Ṭūkhī.

²⁷ Ṭūkhī places this prayer before the prayer 'Master, Lord God the *Almighty*, etc.'

²⁸ After the word 'saying' there is added in the margin of the *MS.* by a recent hand the words 'We ordain thee N. *deacon*'. Ṭūkhī has here the following: 'We ordain thee in the Holy *Church* of God. Amen.' The *archdeacon* exclaims: 'N. *deacon* for the holy altar of the Holy Catholic and Apostolic Church of God. Amen.' Turn to the west, *sign* (σφραγίζειν) his (the candidate's) forehead with thy thumb, saying: 'We ordain thee, N., a *deacon* for the altar, etc.'

²⁹ i.e. 'In the Name of the Father, etc.'

³⁰ Cf. page 13 note 21.

³¹ Ṭūkhī has here the following rubric: 'Let him who has been ordained kiss the altar and (the hand) of the *bishop* and of those who stand with him. Then let them read over him this *Catechesis*'.

³² The words 'is a great one' added from Ṭūkhī.

for thee, *therefore*, to accomplish those things which are appointed for thee to do, as thou art counted a son of Stephen, the first *deacon*; to visit the *people* of the Lord, the *widows* and the *orphans*, and those who are afflicted. Thou shalt gladden those whom it is possible for thee to *help* . . . following after the *bishop* or the *priest* to inform him of those who are afflicted that he may visit them *according to the canonical rules*, etc.' The *bishop* blesses him (the *deacon*) and gives to him of the *Mysteries*. Lay hands upon him, thrice (and) the *clergy* shall exclaim: '*He is worthy*', thrice.

ARCHDEACON³³

Let the *bishop* say this *prayer*: 'Master, Lord God, great in mercy, etc.' in which may be noted the following clause, 'and Thou hast given a name to the *orders* and all *canons* of the *Church*, according to a *type*, in which there is every *sacred service without fault*'. The *deacon* says: '*Pray*'. The *Bishop*: 'Thou, also now, our Master, Lover of men, receive our prayer, etc.' in which may be noted, 'send the grace of Thy Holy *Spirit* upon this Thy servant N. who is called to be an *archdeacon* through the *vote* and judgement of those who have brought him into the midst, and the request of those who have given account of him. Make him worthy to be *archdeacon* for Thy whole Holy *Church* . . . that he may be *archdeacon* for Thy Holy *Church* at the bloodless services and holy, *reasonable sacrifices*, and that he may hold the *chalice* of the Precious Blood of the Lamb without blemish which is Thine *Only-begotten Son*; that he may minister unto the *orphans* and help the *widows*, having care of the servers . . . nor is this grace given through the imposition of our hands, we being sinners, *but*, by the visitation of Thy rich compassion, it is given to those who are worthy of it'. The *deacon*: '*Pray*'. The *Bishop* says: ³⁴ 'Now also, our Master, we pray and beseech Thee, the *Good One* and Lover of men, on behalf of Thy servant N., that Thou shouldst make him worthy of the grace of the calling of the *archdeaconship* through the descent upon him of Thy Holy *Spirit*, etc.'

³³ Coptic title of this service: Ethbepiarkhêdiakôn; Arabic title: Min Agl al-Arshidiyâqan. MS., 253 Lit., Coptic Museum, foll. 24^r-25^v; R. Tûkhl, op. cit., 25-28; A. Kircher, op. cit., pp. 254-55; H. Denzinger, op. cit., pp. 10-11.

³⁴ The words '*The bishop says*' added from Tûkhl.

PRIEST³⁵

When they constitute³⁶ a *priest*, let them first of all testify of him through the *clergy*, concerning his good works, that he knows well the word of the doctrine, is gentle, a comforter (and) charitable, and that his *marriage* was lawful according to the *canon*.³⁷ When they ordain him *deacon*, if he is not one, let them make him (also) a *reader* and a *subdeacon*, and they shall bless³⁸ him on another day. Let them bring him vested as a *deacon*, with the *orarion* over his left arm, before the altar. A *priest* shall stand with the *bishop*, and he whom they shall ordain, shall bend his knee³⁹ before the altar, in front of the *bishop*, and he (the *bishop*) shall say the Prayer of Thanksgiving and shall offer incense, and (shall say) the *Prayer of Incense* and this *prayer*, facing the altar: 'Lord, God of hosts, Who hast brought us unto the *lot* of this *ministry*, etc.' This is the same as the prayer on page 12, but there is substituted for 'deaconship' the following clause, 'and accept the perfect priesthood of Thy servant N. who stands and awaits Thy heavenly gift'. The *archdeacon* says: 'May the grace of our Lord Jesus Christ which perfects our inferiority through the good pleasure of God the Father and the Holy Spirit, descend upon N. who has come in with fear, etc.' What follows is the same, with slight verbal changes, as the prayer on page 14, substituting for 'from the *rank*, etc.' the following, 'from the *order* of the *deaconship* into the *rank* of the *priesthood*'. The *people* say: 'Kyrie eleison' thrice.⁴⁰ Pray, therefore, facing the east: 'Yea, Lord, make him worthy of the calling of the *priesthood*, etc.' This is the same as the prayer on page 13. The *people* say: 'Kyrie eleison' thrice.⁴⁰ Turn to the west, place thy right-hand on his (the candidate's) head, pray thus, saying: 'Master, Lord God, the *Almighty*, etc.' in which may

³⁵ Coptic title of this service: Ethheptaho eratf enoupresbuteros; Arabic title: Takritz al-Qasls. MS. 253 Lit., Coptic Museum, foll. 14^v-19^r; R. Tûkhl, op. cit., pp. 28-40; A. Kircher, op. cit., pp. 247-51; H. Denzinger, op. cit., pp. 11-16.

³⁶ The Coptic word 'Taho eratf', here rendered 'constitute', translates the Greek term *kardotaxis* which, as a verb, is regularly used in the New Testament for the appointment of ministers, cf. *Acts* vi, 3; *Titus* i, 5; *Hebrews* v, 1; vii, 28; viii, 3; in the 1st *Epistle of Clement to the Corinthians*, xlii, *The Sacramentary of Serapion of Thmuis* edited by F. E. Brightman in *J.T.S.*, Vol. I, p. 273 sqq.

³⁷ i.e. that he has been married but once; that his wife was a virgin at the time of marriage; that the marriage was regular and free from any impediments.

³⁸ i.e. ordain.

³⁹ 'His knee' added from Tûkhl.

⁴⁰ 'The people—thrice' is supplied from Tûkhl.

be noted the clause, 'Look upon Thy servant N. who has been presented for the *priesthood* through the *vote* and judgement of those who have brought him into the midst. Fill him with a holy *spirit*.' *The deacon says*:⁴¹ 'Pray'. (The bishop):⁴² 'Yea, Lord, hear us, we beseech Thee, etc.' in which may be noted, 'Give to him the *Spirit of Thy wisdom* . . . that he may instruct Thy *people* in goodness . . . that he may perform the works of the *priesthood* for Thy *people*'. Turn to the altar, pray thus: 'Look upon us, Lord,⁴³ and upon our service, etc.' This is the same as the prayer on page 15, substituting for 'his *diaconate*' the words 'his *priesthood*'. Turn to the west, *sign* (σφραγίζειν) his (the candidate's) forehead with thy thumb,⁴⁴ saying: 'We ordain thee in the Holy Church of God. Amen.'⁴⁵ *The archdeacon* exclaims: 'N. a priest for the holy altar of the Holy Catholic and Apostolic⁴⁶ Church of God of the Christ-loving city N.' The bishop exclaims, saying: 'We ordain thee N. priest for the holy altar named by the *Orthodox*, in the Name of the Father and of the Son and of the Holy *Spirit*. Amen,' (and) he makes three signs of the *cross* on his (the candidate's) forehead, as a pattern of the *Trinity*. Clothe him with the *vestment* (στολή),⁴⁷ saying: 'Glory and honour to the *All-holy* and *Consubstantial Trinity*, etc.' Turn to the east,⁴⁸ pray over him thus: 'We give thanks unto Thee, Master, the *Almighty*, etc.' This is the same as the prayer on page 15, substituting, for 'the *imposition of hands* (χειροτονία)' the words 'the *imposition of hands* (χειροτονία) for the *priesthood*'. A *Catechesis of the Priest*: 'Understand, O brother, what is the magnitude of the calling which thou hast merited. It is the *priesthood* with which thou hast been entrusted, the great *mystery* of the New Testament, in the *order* of teaching. It is necessary for thee, therefore, to perform and to teach by means of good *works* more than by word.' This *Catechesis* goes on to remind the newly-ordained priest of the words of Peter the Leader (κορυφαῖος), which he wrote in his Epistle, i.e. *I Peter* v, 1-4. He whom they have ordained *kisses* the altar and (the hand of) the *bishop* and of those who

⁴¹ 'The deacon says' is supplied from Tûkht.

⁴² Neither the MS. nor Tûkht indicate the person by whom this prayer shall be said, but the bishop is obviously meant.

⁴³ 'Lord' is supplied from Tûkht.

⁴⁴ 'With thy thumb' is supplied from Tûkht.

⁴⁵ 'We ordain—Amen' missing in the MS. and supplied from Tûkht.

⁴⁶ and *Apostolic* is supplied from Tûkht.

⁴⁷ i.e. the vestment of a priest.

⁴⁸ 'to the east' supplied from Tûkht.

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are present, and they give to him of the *Mysteris*. The *bishop* lays hands upon him (the priest) thrice, and all exclaim thrice: 'Worthy is N., priest of the Holy, Catholic, Apostolic Church of the Christ-loving city N., in the peace of God. Amen.'

HEGOUMENOS⁴⁹

When they ordain a *begoumenos*, let them choose him through the *clergy*. Let them constitute him, vested as a priest, and he shall kneel with those who have brought him into the midst, before the *bishop* who stands in front of the altar. The *bishop* says the Prayer of Thanksgiving and offers incense, and (he says) the Prayer of Incense. Let the people say 'Kyrie eleison' thrice. The *bishop* says this prayer: 'Lord, God of hosts, Who hast brought us unto the lot of this ministry, etc.' This is the same as the prayer on page 14, substituting for 'diaconate' the words, 'and accept the perfect *begoumen*ship of Thy servant N.' The *archdeacon* says this exclamation: 'May the grace of our Lord Jesus Christ which perfects our inferiority, etc.' What follows is the same as in the corresponding prayer on page 12, substituting for 'from the rank of subdeaconship' the words 'from the rank of the priesthood into the order of the *begoumen*ship in the church of N. of the city N.' The people: 'Kyrie eleison', thrice, and the *bishop* says this prayer, facing the east: 'Yea, Lord, make him worthy of the calling of the *begoumen*ship, etc.' This is the same as the corresponding prayer on page 13. Turn to the west, place thy hand upon his (the candidate's) head, (and) say this Prayer of *Epiclesis*: 'Master, Lord God, the Almighty, Father of our Lord and our God and our Saviour Jesus Christ, Who knowest all things before they exist; it is Thou Who hast chosen Thy servant N. to be a father and *begoumenos* of Thy servants, etc.' in which may be noted the following, 'that Thou mayest steadfastly⁵⁰ look down upon him and bless him and purify him through the descent upon him of Thy Holy Spirit, and mayest assist him in every good work'. Say this prayer over the altar, facing the east: 'Peace be to all'. 'Look upon us, Lord, and upon our service, etc.' This is the same as the corresponding prayer in the Ordination Service of Priests.⁵¹ Turn to the west, sign (σφραγίζειν) his (the

⁴⁹ Coptic title of this service: Ethbepthōsh enouhēgoumenos; Arabic title: Takrīz al-Qummaṣ. MS. 253 Lit. Coptic Museum, foll. 19^v-25^v; R. Tūkhī, op. cit., pp. 40-9; A. Kircher, op. cit., pp. 251-54; H. Denzinger, op. cit., pp. 16-18.

⁵⁰ The Coptic uses here the construction of the Hebrew Infinitive Absolute, i.e. 'in looking down, look down'.

⁵¹ Cf. page 18.

candidate's) forehead with thy thumb, saying: 'We ordain thee, N. *hegoumenos* of the Holy Church of God. Amen.' The archdeacon exclaims, saying: 'N. a *hegoumenos* for the holy altar of the Holy, Catholic and Apostolic Church of the Christ-loving city of N.' The bishop exclaims: 'N. a *hegoumenos* for the holy altar already named by the Orthodox in the Christ-loving city of N., in the Name of the Father and of the Son and of the Holy Spirit'. The bishop exclaims⁵² say thus,⁵³ and sign (σφραγίζειν) his (the *hegoumenos*) forehead with three signs of the cross, naming the Trinity:⁵⁴ 'Peace and edification to the Holy Church of God. Amen.' Turn to the east, say this prayer: 'We give thanks unto Thee, Master, the Almighty, etc.' This is the same as the corresponding prayer in the Ordination Service of Priests,⁵⁵ substituting, however, 'the imposition of hands (χειροτονία) of the *hegoumeniship*' for 'the imposition of hands (χειροτονία) of the *priesthood*'. Let him (the *hegoumenos*) kiss the altar and (the hand of) the bishop and of those who are present, and they begin the *Proasmenos*.⁵⁶ The bishop gives to him the Communion of the Holy Mysteries (and), they read over him this commandment: 'Understand, O brother, what manner of rank it is with which thou hast been entrusted by the Lord, namely, the *hegoumeniship*, etc.'

BISHOP⁵⁷

If his life is according to what it should be, they choose him through all the people, according to the good-pleasure of the Spirit, he being steadfast, wise, chaste, gentle, kind, free from care, vigilant, not a lover of money, but a lover of the poor, knowing well the Scriptures, not dealing in any business of this world, being quiet, eager unto all good works, as one ordained unto an order of God the Exalted. It is good, on the one hand (μὲν), if he hath not a wife; if, on the other hand (δὲ), not, let them ask him (if) he was the husband of one wife⁵⁸ in holy matrimony; and (being), likewise, of middle age. And the clergy and all the people together shall testify of him. Let

⁵² The bishop exclaims—Amen—supplied from Tûkhl.

⁵³ This and what follows are directions to the bishop.

⁵⁴ Before 'Peace and edification, etc.' Tûkhl adds: 'Glory and honour to the Holy Consubstantial Trinity, Father and Son and Holy Spirit'.

⁵⁵ Cf. page 18.

⁵⁶ i.e. the Prelude of the Hymn of the Aspasmos (the Kiss of Peace).

⁵⁷ Coptic title of this service: Ptaho eratf empiepiskopos nemtitaxis entetefkheironia; Arabic title: Iqâmat al-Usqf wa Rutbat Takrizih. MS. 253 Lit., Coptic Museum, foll. 25^v–37^r; R. Tûkhl, op. cit., pp. 50–78; H. Denzinger, op. cit., pp. 18–32.

⁵⁸ Cf. I Timothy iii, 2.

them write his *deed of election* and send it to the *Archbishop* with the *faithful* of the *clergy* and the *people*. And if he be a *deacon*, let them ordain him a *priest*. And they give to him of the *Holy Mysteries*, and the *Pope* communicates with him, and his ordination shall be on a *Sunday*, the *bishops* and the *clergy* being gathered together according to the *Canon*. And after the *Agrypnia*⁵⁹ and the *Psalmody* and the *Doxologia*⁶⁰ and the *Gospel*,⁶¹ they begin the *Synaxis*.⁶² And they read the *Acts*,⁶³ and they say the *Triadic* (Τριαδικόν) 'Only-begotten, etc.'⁶⁴ Then the *Archbishop* sits upon his throne with the *bishops*. And the *archdeacon* takes the *deed of election* (and) makes a prostration at the *step* beneath the feet of the *Pope*, and he gives the *deed of election* into his hands, and he receives it (back) and he makes a sign to those who have come up to him, saying: 'Have ye brought this?' and they answer submissively: 'Yea, our Master'. And the *Pope* gives it to one of the *deacons*, and he reads it before all. He upon whom they shall *lay hands*, standing, his head bowed down.

The *Deed of Election* (Υήφισμα) of the *Bishop*. 'In the Name of the Father and of the Son and of the Holy *Spirit*, the *Consubstantial* (and) *Incomprehensible Trinity*. We write to the *blessed*, *Orthodox Illuminator* and Father of all *peoples*, Father of Fathers and *Chief* of all *Chiefs* of Christ, Abba N., the holy *Patriarch* who is worthy of the *Throne* of Mark the *Evangelist* to whom (was) true *knowledge*,⁶⁵ who preached in all the *world* (οικουμένη) with strength the salvation of souls—since we ourselves have desired to partake of the grace of thy chosen *prayers*, we, thy servants,⁶⁶ for, truly, it is difficult and impossible for a tongue of clay to proclaim (even) a *part* of thy *blessed virtues*⁶⁷—which⁶⁸ (the true

⁵⁹ i.e. the Vigil Service.

⁶⁰ For remarks on the Psalmody and the Doxologia, cf. Yassá 'Abd al-Masih, 'Doxologies in the Coptic Church' in *Bulletin de la Société d'Archéologie Copte*, t. IV, pp. 97-113.

⁶¹ i.e. the Gospel of the Morning Offering of Incense, cf. John, Marquess of Bute, *The Coptic Morning Service of the Lord's Day*, London, 1882, pp. 22-4.

⁶² i.e. the Divine Liturgy.

⁶³ i.e. the last of the three Lessons which are read at the Divine Liturgy.

⁶⁴ This is the Greek Hymn 'Ο μονογενὴς Υἱὸς καὶ Ἄδελφος, κ.τ.λ. cf. P. De Meester, *La Divine Liturgie de Notre Père S. Jean Chrysostome*, Rome, 1925, p. 32.

⁶⁵ In Tûkhî's text the words 'for souls' follows immediately 'to whom (was) true knowledge'.

⁶⁶ The words 'since—servants' occur later in Tûkhî's text.

⁶⁷ The words 'for, truly—virtues' in Tûkhî's text come after the words 'our Saviour', and there is 'his' instead of 'thy' which refers to Saint Mark.

⁶⁸ In Tûkhî's text this 'which' follows immediately 'true knowledge'.

knowledge) our holy father, the *Evangelist Mark*, first preached, planting it⁶⁹ with strength in the *Catholic, Apostolic Church*, on account of the coming of her true Bridegroom, the *Only-begotten Son*, Jesus Christ, our *Saviour*, Who perfected and completed everything, Who for our sake looked down from His holy heaven,⁷⁰ the God Who searcheth the hearts and the reins,⁷¹ Who gave power to His servants and redeemed them by His Precious Blood, Who chose the *blessed* paternity⁷² for us through His⁷³ love of mankind, for the *Orthodox Throne* of the shepherds of the *reasonable* lambs, who is on the *Apostolic Throne* of the Alexandrians,⁷⁴ (and) for this reason He hath chosen for us our venerable and *pure* father; and now we *impress* (σφραγίζω) on ears which are pure from all defilements and all *scandals*, the difficulties which have befallen us and the weariness of *orphanhood* which hath come upon us on account of our sins. It happened, when our father, the *bishop*, the *blessed* Abba N. went to his rest—the manifestation of whose upright thoughts and holy *commands* was seen—and drew nigh to God and was translated from us to the dwelling-places of rest by Him Who said to him: 'Good and faithful servant, enter into the joy of thy Lord,⁷⁵ that the *Church*, therefore, remained without a shepherd. Then the whole council assembled, and they spake with the multitudes concerning this affair. We prayed to the Holy (and) Perfect *Trinity*, with a pure heart and upright faith, and It revealed unto us N., the servant of God, the *priest* and *monk* of the *monastery* of N., as worthy to be *bishop* of the Christ-loving *city* of N., for, truly, his *life* is filled with *virtue*, being a *pious* man, undefiled by the *world*, loving strangers, instructed, who hath disregarded the *world*, hastening to hearken unto the *Gospel* of truth, and since he is thus, we prostrate ourselves at thy feet on his behalf, beseeching thee that thou shouldst make him a *bishop* for us and a shepherd over us, *in order that* through him those of the holy *churches* which are deflected may be set right, and that he may be a salvation for *souls* and that he may pasture us with mercy and compassion. We also *carefully*, with holy and pure *prayers*, beseech our Lord Jesus Christ, our *Saviour*, that He may guard

⁶⁹ Tûkht has 'and planted it'.

⁷⁰ In Tûkht's text the words 'Who—heaven' come after the words 'His Precious Blood'.

⁷¹ *Psalm* vii, 7^a.

⁷² i.e. the Patriarch.

⁷³ Tûkht reads 'His', the *MS.* has 'a'.

⁷⁴ 'Alexandrians' added from Tûkht.

⁷⁵ *Matthew*, xxv, 21.

thee in His⁷⁶ Holy Church for many years, our holy Father, the Patriarch, the perfect server of God, and that He may approve of thee in all thy works through our saying with all our people: 'Kyrie eleison'.

Let the archdeacon say this proclamation: 'The city which loveth Christ and hearkeneth unto His Law, which loveth its father and is unable to endure orphanhood, etc.' After this, let the Archbishop descend from the throne with the bishops, and let them stand at the altar before the Archbishop, every one standing in fear and silence, entreating, with their hearts raised on high⁷⁷ and with reverence. The Pope offers incense and says the Prayer of Incense (and), joins to it this prayer, facing the east, the newly ordained kneeling upon the steps (of the altar): 'Lord God of hosts, Who hast brought us unto the lot of this ministry, etc.' This is the same as the prayer on page 14, substituting for 'diaconate' the words 'and accept the perfect highpriesthood of Thy servant who stands here'. Then let the bishops who are partners with him at the ordination assemble with him, and the archdeacon says these supplications, the newly ordained standing: 'Let us all say, praying continuously, "Kyrie eleison"'. 'Pray for the peace of the One Only Holy, Catholic, Apostolic Church, etc.' 'Kyrie eleison'.⁷⁸ 'Pray for the life and rule and safety of our father Abba N. the Patriarch, etc.' 'Pray for the forgiveness of our sins and our iniquities, etc.' 'Lord, save Thy people, bless Thine inheritance, etc.' 'We beseech Thee, Lord, forgive us our transgressions, etc.' 'We beseech Thee, send Thine Holy Spirit upon this elect servant of Thine, N., on behalf of whom is made this supplication unto Thee, Lord, the God of glory. We beseech Thee, hear us and have mercy upon us. Kyrie eleison.' The people say:⁷⁹ 'Kyrie eleison'. The archdeacon says: 'Raise your hands, bishops'. The bishops raise their hands, and they take hold of the newly ordained, on either side of him, and they place their hands upon his arms.⁸⁰ Let the Pope pray, facing the west: 'Master, the Almighty and Lord of all, etc.' in which the following passage may be noted: 'Thou art He Who gavest authority to him whom Thou didst first enthrone, and gavest to him grace to bind and to loose'⁸¹

⁷⁶ Reading according to Tûkhi, the MS. has 'Thy'.

⁷⁷ Both the MS. and Tûkhi read 'with a heart', but the correct reading appears to be that which is found in a corresponding rubric in the Service for the Appointment of a Patriarch, namely, 'with their hearts'.

⁷⁸ Kyrie eleison is repeated at the end of every petition.

⁷⁹ 'The people say' is added from Tûkhi.

⁸⁰ Tûkhi has 'upon his shoulders and upon his arms'.

⁸¹ Cf. Matthew, xvi, 19.

those for whom it is requisite; for Thou art He Who givest wisdom to him as an instrument through the Church of Thy Christ over which Thou watchest as a fair bride'. The archdeacon says this pronouncement: 'The grace which giveth health to those who lack it, cometh upon those who are assembled by economy in all the holy churches, and shall come upon N., the server of God, the priest and monk of the monastery of N., that he may become bishop of the Christ-loving city of N., and that he may be in the place of N. who went to his rest, whom the Lord hath taken unto Him'. Turn thy face⁸² to the altar, say this prayer: 'Yea, Lord, make him worthy of Thy sacred calling, etc.' in which may be noted the clause 'to serve Thy Name and holy altar and to pasture Thy people in purity and truth'. Turn to the west (and) place thy right-hand upon the head of the newly ordained. Let the archdeacon exclaim: 'Stand well, stand with trembling, stand quietly, stand with humility, stand with fear. Pray all with us and the bishops assembled, and raise your hands.' The bishops stretch out their hands and they take hold of his⁸³ arms. The Pope recites the Prayer of Laying-on of Hands: 'Who existeth, Master, Lord God the Almighty, etc.' in which may be noted the following clauses, 'give, therefore, unique grace to Thy servant N. whom Thou hast chosen as bishop, that he may pasture Thy holy flock and that he may be unto Thee an unwavering server . . . Yea, Father the Almighty, give to him through Thy Christ the unity of Thy Holy Spirit, so that he may have the authority to forgive sins according to the commandment of Thine Only-begotten Son, Jesus Christ our Lord, to provide clergy for the sanctuary according to His command, to loose all ecclesiastical bonds, to make new oratory houses and to consecrate altars.' The archdeacon says:⁸⁴ 'Let us beseech the Lord'. 'Vouchsafe,⁸⁵ Lord to fill him with healing graces and word(s) of instruction' in which may be noted the following: 'that he may find means to stand with boldness before the fearful Judgement Seat, looking unto the great reward which Thou hast prepared for those who have striven in the preaching of the Gospel'. When he has finished, he turns to the east, to the altar (and) says 'Amen', and then he

⁸² Direction to the Patriarch.

⁸³ i.e. the candidate's arms.

⁸⁴ The word 'says' is supplied from Tûkhl.

⁸⁵ Tûkhl has before this word 'vouchsafe' the rubric 'The archdeacon says'. However, from the following rubric it appears clear that it is the Patriarch who says this prayer. Moreover, in the Service for the Appointment of a Patriarch, it is the senior bishop who turns to the east and says the prayer 'Look upon us, Lord, etc.'

says thus: 'Look upon us, Lord, and upon our service, and purify us from every defilement. Send from above upon this Thy servant Thy grace of *highpriesthood*, that he may be worthy through Thy good pleasure to direct unswervingly Thy *people* and the right order of Thy *Church*, etc.' Turn thy face to the west, *sign* the head of the newly ordained with thy thumb thrice, saying: 'We ordain N. *bishop* in the *boly church* of the Christ-loving *city* of N. and its district, in the Name of the Father and of the Son and of the Holy *Spirit*'. After this, clothe him with the *sacred vestment*: the white sakkos,⁸⁶ the white hood,⁸⁷ the white omophorion,⁸⁸ saying: 'Glory and honour to the Holy *Trinity*, etc.' Turn thy face to the west, *sign* the head of the newly ordained with thy thumb thrice, saying: 'We ordain N., the elect of God, *bishop* in the One Only, Holy, Indissoluble *Church* of the Unseen and Living God of the Christ-loving *city* of the *Orthodox* N. and its district, unto the glory and honour of the Name of the *All-boly Trinity*, etc.' The *people* say:⁸⁹ 'Worthy' thrice. The *archdeacon* says these *supplications*: 'Let us all say: 'We beseech saying: "*Kyrie eleison*".' 'Pray for the One, Only, *Catholic, Apostolic*,⁹⁰ *Church*, etc.' 'Pray for mercy and *peace* for our *souls*, etc.' 'Pray for our holy father, honoured by God, the *Archbishop* N., etc.' 'Pray that the Holy *Spirit* may come upon this elect *bishop*, etc.' 'Pray that God may make us worthy of the calling from on high, etc.' After this, let the *Pope* say 'Peace be to all', and let him say this *prayer*, his face being turned to the east: 'We give thanks to Thee, Lord God the *Almighty*, etc.' in which may be noted the words 'and take pleasure in the *ordination* to the *archiepiscopacy*'. After this, the *Patriarch* says: 'Peace be to all', and they place the new *bishop* at the right of the altar, the *Gospel* being on his breast. And the *Pope* returns to the *Synthronus* and sits, and they read the *Prologue*⁹¹ and the *Psalm*⁹² and the *Gospel*,⁹³ according to custom. And he (the *Pope*) goes up and *celebrates* (ἐπιτελεῖν) the Holy *Anaphora*, and he partakes of the Holy

⁸⁶ The Coptic word used is *ssthên* which is applied to both the sticharion and the episcopal sakkos, cf. W. E. Crum, *A Coptic Dictionary*, p. 597.

⁸⁷ Cf. *E.C.Q.*, Vol. VII, p. 389.

⁸⁸ The word used here is *παλλών*, cf. *E.C.Q.*, Vol. VII, p. 390.

⁸⁹ The word 'say' is supplied from *Tûkhl*.

⁹⁰ 'Apostolic' added from *Tûkhl*.

⁹¹ i.e. the Epistle, so named in the Greek Liturgy of St Mark, cf. F. E. Brightman, *Liturgies Eastern and Western*, p. 118. *Tûkhl* gives the text of this Epistle, namely, *Hebrews* iv, 14-v, 6.

⁹² i.e. the Psalm-Versicle which, according to *Tûkhl* is *Psalm* cvi, 32, 41*, 42* + *Alleluia*.

⁹³ According to *Tûkhl* this is *John* xx, 19-23.

Mysteries, and he gives (Them) to the *bishops*. And, afterwards, let him divide the Bread with the new *bishop* and let him give to him from the *Mystery* of the Blood;⁹⁴ then let him give to him his breath,⁹⁵ and let him place⁹⁶ his right-hand upon his (the bishop's) head, every one exclaiming: '*Worthy, worthy, worthy*, is N., *bishop* of the city of N and of its nome'. They give to him (the Kiss of) *Peace*. The *Pope* stands, and takes off the *sacred vesture*, and he puts on him a black garment, and while he *clothes* him, the *clergy chant* what is appropriate. When they have finished, they sit according to rank (*ordo*),⁹⁷ on entering the *sacristy* (*secretarium*),⁹⁸ and they recite the *praises* and *acclamations* (*φωνή*), and they give (to him) (the Kiss of) *Peace* a second time. The *Pope* gives to him the (Kiss of) *Peace*, as also the *bishops* and the *priests*, unto the glory of the Lord. Amen. *Exhortation*⁹⁹ to the Bishop. 'O beloved and blessed brother, this rank which is that of the *Episcopacy* is a rank exalted and great, and an order venerable and important, etc.' Then there is celebrated for him three days of spiritual feasting, after the pattern of the *Mystery* of Him Who rose from among the dead.

METROPOLITAN¹⁰⁰

After they have read over him (the candidate) all the *prayers* of the *bishop*,¹⁰¹ then they add to them this *Prayer*¹⁰² at the end.

'Who existeth, Master, Lord God the *Almighty*, etc.' in which the following clauses should be noted: 'through Whom we pray and beseech Thy *goodness* for Thy servant N. whom Thou hast appointed and glorified and chosen for Thyself a *metropolitan* and father over Thy *Church*, that he may be a *ruler* and *leader* of Thy *people* pouring out upon him the¹⁰³ *authoritative Spirit* of Thine own *knowledge* which is found in Thy *Holy Church* . . . give to him,

⁹⁴ The MS. reads '*Mysteries*'. Tûkhl has 'let him give to him from the Holy *Mysteries* and from the Chalice of the Precious Blood'.

⁹⁵ Literally, 'his nose'.

⁹⁶ Literally 'raises'. Tûkhl adds before this 'and breathing into his face'.

⁹⁷ ὁρθῶς.

⁹⁸ σὺν κληρικῶσι.

⁹⁹ This Exhortation and the rubric which follows it are in Arabic.

¹⁰⁰ Coptic title of this service: Ethbeoumetropolitēs; Arabic title: Ṣalwat min Agl Al-Mutrân. MS. 253 Lit., Coptic Museum, foll. 37^v-39^v; R. Tûkhl, op. cit., pp. 79-84; H. Denzinger, op. cit., pp. 33-34.

¹⁰¹ i.e. the prayers in the preceding service.

¹⁰² This prayer occurs also in the Service for the Appointment of a Patriarch.

¹⁰³ MS. and Tûkhl both read 'Thy'.

Rites and Ceremonies of the Coptic Church 27

Lord, the authority of Thy Holy *Spirit* that he may loose all the bonds of those whom the Enemy hath bound in sin; and the separated *members* of Thy *Church*, grant to him to reconcile them unto unity. Mayest Thou preserve his priesthood unblemished for ever; he serving Thee with a *spiritual* sacrifice at all times, *according to the order* of the Great *Highpriest* Who is in the heavens, Jesus Christ our Lord.'

SINGER¹⁰⁴

A Prayer over one whom they shall make a Singer (Ψαλμωδός).¹⁰⁵

'Master, Lord God the *Almighty*, etc.', in which may be noted the following petition, 'This Thy servant who stands before Thee and hath hastened to Thy Holy, *Catholic* and *Apostolic Church*, do Thou illumine him for rendering sweetly Thy holy words, and give grace to him to *chant* unto Thee with understanding the *spiritual* hymns'.

(To be continued.)

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¹⁰⁴ MS. 253 *Lit.*, *Coptic Museum*, foll. 70^v-71^r; R. Ṭūkhī, *op. cit.*, pp. 229-30; H. Denzinger, *op. cit.*, pp. 63-4.

¹⁰⁵ This is the title of this service. In Coptic it is Oueukhē ejenouai eunaif empsalmōdos, in Arabic, Ṣalāt 'alā Man yaṭr Abṣalmuḍus.

'SOBORNOST' OR PAPACY?¹

I. THE IDEA OF THE CHURCH IN CONTEMPORARY ORTHODOXY

I

THE œcumenical dialogue among the Christian confessions, which is becoming more intimate as every day goes by, has established itself already as the most notable development in the religious history of the twentieth century. A Catholic, if he considers the evolution of the œcumenical movement and the zeal for the great cause of Christian unity of so many clergy and laity who are separated from the Roman communion, will very soon become convinced that the Holy Spirit is at work among our separated brethren, and he will desire to take part in this spiritual crusade in the name of his very Catholicism, to which nothing that is Christian can ever be alien. If the Roman Church has not found herself able to take part officially in this movement, for reasons which it is unnecessary to repeat here, she is none the less keenly concerned with it, watching it with the anxiety of a mother, stricken by separation from her exiled children, who from her place in the father's house where she is constrained by imperative duty to remain, scans their halting progress towards a threshold of which they are unaware. Not only has she furthered this rapprochement with her intercessions and prayers, she has also not refused to take part herself in the dialogue when this has been possible, and when circumstances have made it profitable for her to do so, and it was first of all with the Christian communities of the West that she sought to renew contact. However—the Malines conversations made this quite clear—the love of unity which possessed all those taking part did not obscure the fact of the existing dogmatic divergences, which soon revealed themselves as profound. The discovery which the World Council of Churches is making at the moment as a result of the actions of its 'right wing' was very early foreseen by the Roman Church: it is that a dialogue can only be fruitful when it takes place upon a basis of fundamental agreement; in this case an initial 'consensus' is needed about the nature and function of the Church. Whence the paradoxical fact that it is with those with whom we share a

¹ The original appeared in two articles in the April and May numbers of *Nouvelle Revue Théologique* 1952. We thank both the author, the editor and translator.—EDITOR.

single culture, and the same categories of thought in the same religious situation, that the disagreement is most profound; while tentative movements towards unity, undertaken in a truly Christian spirit would seem to have a real chance of bearing fruit, with the help of God, only with those who possess with us a common dogmatic faith, the same sacraments and the same hierarchical structure, but from whom culturally we are wholly separated: the Orthodox Churches of the East. There is nothing really surprising about this. In breaking with the Roman Church in the sixteenth century, the Protestants have not simply gone into a state of schism; they have cut themselves off from the life-giving artery of Catholic Tradition, with its guarantee in the living magisterium, with the result that their communities have lost their essential structure as Churches. The Orthodox churches, on the other hand, despite the secession of the eleventh century, have remained faithful to the principle of the living Tradition assured by an uninterrupted apostolic succession; and they retain in common with us an infinitely precious Catholic heritage of ten centuries, despite the hardening of the arteries with which their dogmatic life has been afflicted since that time. Moreover, with the exception of the admittedly central question of the primacy of the Apostolic See, they have the same conception as we have of the hierarchical structure of the Church; which is why Rome has always given them the name of Churches, even though separated.

This substantial accord is sufficient for us not to despair that our differences may be overcome. There can be no question of denying that these differences remain important, but none the less this at least can be said: that apart from the point mentioned above, they do not appear to us to be concerned with the fundamental deposit of Revelation, which has been jealously guarded by the Oriental tradition; but that either they concern the *understanding* of the faith, i.e. theology, or else that they are on that level which we may call, following Père Congar,² that of the life of the Church, and not of its essential divine structure; in other words, that they are in the realm of its liturgical or sacramental life or of the 'exercise' of its government.

These statements may seem to be strange ones, inspired, perhaps, by an imprudent optimism. No doubt, in the course of an already long controversy, there has been a tendency

² *Vraie et fausse réforme dans l'Eglise*, Coll. Unam Sanctam, XX, Paris, 1950, p. 338, 357.

to harden doctrinal 'oppositions' into dogmatic divergences. But it seems to us to be more loyal and more in conformity with the historical truth to recognize that Catholics and Orthodox have no right to accuse each other of heresy: the true reason for the separation between East and West is and remains the schism. This can be illustrated from the first doctrinal point of divergence, or (where the Easterns, at least, were concerned) pretext for division between the two Churches: that of the *Filioque*. Since Photius, this weapon in the arsenal of Orthodox grievances against Rome has never been allowed to rust: it will always be found in a central position. In contemporary controversy, for example, it will suffice to quote the article of Professor Aiazov on the innovations of the Western Church, which appeared in the *Review of the Moscow Patriarchate* of May 1944³, or the joint declaration of the conference of Orthodox Churches in July 1948 at Moscow on the subject of 'the Vatican and the Orthodox Church'.⁴

For, if there is anything to be learned from the Council of Florence, spectacular failure as it was, it is that this divergence in approach to the mystery of the Trinity does not extend to being a matter of faith, but simply to its theological understanding, itself both the outcome and concern of different religious cultures, both of them legitimate.

Theology is not the same thing as the faith itself: and provided that the latter is safeguarded in the official formulation of the mystery, varying modes of apprehension in the attempt to express it rationally are legitimate, provided that the Church judges them to be reliable and gives them her tacit approval. In the Latin tradition, for example, she shows this liberalism by allowing irreconcilable theological systems to exist side by side.

Other matters touching the rule of faith closely seem to us to be susceptible of a similar treatment—by means of a fraternal confrontation of the two traditions, Eastern and Western, taking account of their individual and unequally developed theological positions. At every point, as we have already made clear above, there is one central question affecting all, which seems to be the principal cause of the schism and the major obstacle to the union which is so much desired: the question of the supreme government of the Church. A contemporary Orthodox theologian, Dr Nicholas Zernov,

³ See *Russie et Chrétienté*, 1950, Nos. 1-2, p. 84.

⁴ *Ibid.*, p. 58.

recognizes this: 'the stumbling-block which prevents co-operation (i.e. among the Churches) is the question of the Church, its authority, its government.'⁵ The same conclusion is to be found in the Moscow declaration quoted above: 'principally the absolutely unchristian doctrine of the primacy of the pope in the Church and of his infallibility'⁶; and in the article by Aiazov.⁷ The number of quotations could be multiplied; perhaps the origin of so many converging opinions may be traced back to the writings of the great lay theologian Alexi. Stepanovitch Khomiakov, who is honoured to-day as a master by Russian religious thinkers, and who wrote to the Anglican, W. Palmer: 'I dare say you have felt long since, as have most of us, that the difference between the Eastern Church and all the Western communities, whether Roman, or sprung out of Rome in the form of Protestations, lies not so much in the difference of separate dogmas or portions of creed as in something else which has not been as yet clearly defined or expressed. This difference consists in the different manner of considering the Church itself.'⁸ Fr Palmieri noted the same thing as far back as 1911 in his studies in Orthodox theology: 'The principal theological divergence which nourishes and perpetuates the schism is that over the conception and nature of the Church of Christ'.⁹ 'The root of the schism lies in the notion of the Church.'¹⁰ These opinions are symptomatic: they diagnose admirably the critical point of the malaise in the relationship between Orthodoxy and the Roman Church. The denial by the Orthodox of the primacy and infallibility of the pope, defined at the Vatican Council, originates, like all negation, in a positive view of the mystery of the Church; with which such doctrines, imposed, as they assert, by a kind of coup d'état on the part of Rome, appear irreconcilable. This position lies behind the Russian idea of 'sobornost', and of κοινωμία

⁵ *The Church of the Eastern Christians*, p. 52.

⁶ *Russie et Chrétienté*, 1950, 1-2, p. 59.

⁷ *Ibid.*, p. 84.

⁸ Quoted by Baron, *Un théologien laïc orthodoxe russe au XIX^e siècle*: A. St Khomiakoff, *Coll. Or. christ. anal.*, 127, Rome, 1940, pp. 91-92. (Khomiakoff Works [in Russian], p. 362, II). See also *Russia and the English Church*, Ed. W. J. Birkbeck, Vol. I, London, 1895, pp. 93-94. (Khomiakov's 5th Letter, 1850.)

⁹ 'Mihi videtur, ut semel atque iterum significavi, praecipuam discrepantiam theologiam quae schisma alit fovetque, ad notionem naturamque Ecclesiae Christi referri.' (*Theologia dogmatica orthodoxa*, Florence, 1911, I, p. 800.)

¹⁰ 'Radix schismatis in notione Ecclesiae latet.' (II, p. 160.)

with the Greeks. In other words 'conciliarity'—the very essence of Orthodoxy. If we accept this suggestion, that the two views are in fact irreconcilable, this article would be a useless attempt to reconcile two contradictories. But we are convinced that such is not the case, and that the two ways of conceiving of the Church, that which is held by the Orthodox, and that with which they invest us, far from being mutually exclusive are less different from one another in what both of them affirm than in what they appear to deny; which is why we have attempted such a confrontation in the calm light of a common faith and a common faithfulness to Tradition. We have been inspired to do so by reading the following encouraging words in a recent article on the problem of reunion by an Orthodox writer: 'the pattern of unity which we associate with the Church of Rome is that of St Peter, Prince of the Apostles and spokesman of the apostolic band. I do not myself believe that this concept of unity is so remote from the Orthodox one as some of my Orthodox brethren appear to hope.'¹¹

The author of the above lines characterizes the Orthodox conception of the Church as follows: 'The "Orthodox Church" is of the pattern of the *κοινωνία* of the apostles, a fellowship of the Churches knit together in the common faith and love of the Lord Jesus Christ'.¹² The same conception is expressed by the word which is used by some contemporary Russian theologians: Sobornost—the Russian noun derived from the verb 'sobirat', meaning 'to assemble', 'to reunite', and corresponds fairly well with the Greek term *κοινωνία*, which in the Acts of the Apostles is used to characterize the communal unity of the first Christians (Acts ii, 42). An English writer has well translated it 'togetherness': the state of being united. Its meaning goes further than the word 'conciliarity' used above in our attempt to describe the approach to the government of the Church peculiar to the Orthodox tradition. In default of a chief or supreme bishop, the position of classical Orthodox theologians has been that the government and sovereign magisterium of the Church resides, in principle, in the college of bishops and, more precisely, in an œcumenical council. Equal in their dignity and rights as successors of the apostles, it is only by assembling in a universal synod that the bishops can deal

¹¹ H. Georgiadis, *An Orthodox looks at the Reunion problem*, in *Eastern Churches Quarterly*, 1950, Vol. VIII, p. 422.

¹² *Ibid.*, p. 420.

with matters of faith or regulate affairs of government which effect the whole Church.¹³ This practice originated in the East, since the time when under Constantine the Church was first privileged with a Statute of Liberty, and continued until the schism. Since then, it seems to have been impossible, in the opinion of the best recent canonists,¹⁴ to convoke such a synod: in the absence of the Roman Church, never officially condemned by the Orthodox Churches, no council of the separated East could have adequately represented the *Catholica*. One can understand, in the light of this, the unwavering attachment and reverence of our Orthodox brethren for the work of the first seven councils. The canons of these councils are always invoked in controversies, even those which regulate the discipline and external organization of Churches, and which seem to the West to be only provisional legislation relative to historical circumstances; and they retain their normative value in the eyes of many Eastern theologians. This we shall have occasion to illustrate. Must we then say that at the moment of the schism, all dogmatic vitality, all exercise of the magisterium and of universal jurisdiction suddenly came to an end in the Orthodox Churches, and that they have been as it were ossified by this fact into a sort of fixism, tied down upon the axis of a venerable antiquity? In the face of intellectual movements which undermine the faith, of political, social, or cultural events which are continually influencing the life and organization of the Churches, does the last word in fact, in the separated Eastern Church, rest with the theologians and the canonists whose task is to scrutinize the texts and apply them to concrete circumstances, whether they are really relevant or not—thus creating, as the Jews did, a kind of Haggada or Hallakka endowed with a lesser kind of authority subject to that of Scripture and of the holy canons of the great councils?—Let us first remark that if this were so, it would already be much: the Church of the first ten centuries had already reached a certain development, an adult stature in faith and organization, and in the golden age of the patristic period and of the great conciliar decrees she had attained a depth of understanding

¹³ Cf. Spacil, *Ecclesiologia Orientis separati recentior*, in *Orientalia christiana*, Vol. II, 2, 1924, No. 8, pp. 68–69.

¹⁴ Professors Alivisatos (Athens) and Zankow (Sofia) gave their opinions in this sense at the Congress of Orthodox theology at Athens in 1936. Cf. *Procès Verbaux du Premier Congrès de Théol. orth.*, Athens, 1939, p. 256 and 269. See also *ibid.*, the other contributions: of Balanos (Athens), Granitch (Belgrade), Sesan (Cernauti).

of her deposit of faith and an equilibrium in her organic life which was to carry her on for long centuries. Further, many contemporary Orthodox theologians feel the insufficiency of the principle of 'conciliarity' as it is expressed in the classical theology, and they are seeking an answer to the almost insoluble problems which are presented by the actual concrete life of the Church, subject to the fluctuations of history, in a deepening of the notion of Sobornost, freed from the juridical narrowness by which it has tended to be overcome in the past. It will be worth while to consider some of these attempts at a solution, as they are put forward by leading representatives of contemporary Orthodox thought. We have selected these from among the Russians of the emigration, and in particular those of Paris, as much because of the intrinsic value of Russian theology, which before the October Revolution was one of the most creative and flourishing in the world, as because of the importance of the Paris theologians who have acquired œcumenical renown as representatives of the true vitality of Orthodox thought.¹⁵

The notion of Sobornost as held by contemporary Russian thinkers is dependent in the first place upon the inspiration of Khomiakov, 'The father of the Russian Church in modern times', as Arseniev calls him.¹⁶ This writer is well known to the French-speaking public since the appearance of the excellent work of A. Gratieux and the thesis of the Abbé Pierre Baron on the ecclesiology of the lay theologian. We would refer the reader to this latter book, which is a model of clear and objective presentation; it will suffice for our purpose to characterize briefly Khomiakov's notion of Sobornost. He places it in close relation to the idea of 'catholicity', which he sees as the real essence of the Church, its most characteristic note, and which he finds in the creed in the form of the adjective 'sobornaia', by which the Slav translators rendered, at one stage, the term 'καθολική'.

Russian thought has always been haunted by the problem of the organic unity of the human race and, on an even vaster scale, of that of the κόσμος: the relationship between man and society and between society and God.¹⁷ What is remarkable

¹⁵ Cf. *Le 25^e anniversaire de l'Institut Saint-Serge in Russie et chrétienté*, 1950, Nos. 1-2, pp. 73-79. (article by the Archim. Kern), and pp. 101-06 (review by Père Dumont, O.P.).

¹⁶ *Die Kirche des Morgenlands*, 1926, p. 91, quoted by Schultze, *La idea de Sobornost en la Iglesia rusa de hoy (Razon y Fe*, 1948, p. 240).

¹⁷ Cf. the article of Fr Schultze, S.J., *Die sozialprinzipien in der russischen Religionsphilosophie*, in the *Zeitschrift für Kath. Theol.*, 1951, fasc. 4, p. 385 sq.

about this philosophy, if one compares it with that of the West since the Renaissance, is that it has been elaborated in the light of Revelation, not by a sort of spiritual osmosis on the part of the thinker, but under the direct impact of the verities of the faith; and it has thus resulted almost always in a theosophy (one thinks of Soloviev), in a revealed wisdom transcending the frontiers of philosophy and theology, which have been clearly distinguished in Latin thought since St Thomas Aquinas. It is not surprising that these Russian thinkers, even the most laicized of them, should have sought in the Christian dogmas of the Trinity, of the Incarnation, or of the Church, some solution to their philosophical problems; one thinks in our own day of the existentialist Berdyaev, of whose conception of the Church it has been possible to make a study.¹⁸ The principal originator of this was Khomiakov, who saw in the Church and especially in the Orthodox conception of the Church the ideal solution of the social problem which haunted his essentially practical turn of mind. Between the mechanical kind of unity based upon exterior authority—that of the Roman Church—and an individualist anarchy, consisting in an excess of the liberty and autonomy of isolated individuals, which triumphs in Protestantism, the Orthodox Church realizes according to him a synthesis of opposites in its own characteristic of the free communion of all in love.¹⁹ Love is the principle of unity, a free unity, the only kind which is appropriate for human persons respecting their autonomy and uniting them by that which is within; and the source of all true knowledge: 'The communion of love is indispensable for the understanding of truth, all true knowledge is based on love, and is unobtainable without it'.²⁰ It is this that explains the mediation of society in the full development of human persons, their progress in the truth and in the mastery of the universe. Nevertheless, it is no natural society that is responsible for the realization of this ideal, but the Church, in which the supreme unity of God and of man is made actual, and where

¹⁸ Cf. the admirable book of Fr Schultze, *Die Schau der Kirche bei Nikolai Berdiajew* (*Orient. christ. anal.*, 116, 1938).

¹⁹ These ideas are expressed in Khomiakov's French book, *L'Eglise latine et le protestantisme au point de vue de l'Eglise d'Orient*. For a useful summary, cf., apart from Père Baron quoted above, Casimir Swietlinski, *La conception sociologique de l'œcuménicité dans la pensée religieuse russe contemporaine*, Paris, 1938, p. 9, sq.; Nicolas Zernov, *Three Russian Prophets*, London, 1944, p. 60 sq.

²⁰ Khomiakoff, *Works* (in Russian), I, p. 283 (Moscow, 1900), quoted in Zernov, *op. cit.*, p. 58.

all those who live with the life of Christ, the man-God, are united in the mystical body. The Church is the organism of love where triumphs the true unity among men which is the image of that of God, and where human liberty flows out in a symphony of wills, all submitted to the divine grace which gives them life. 'She lives under the law not of slavery but of freedom; she recognizes no authority but her own, no judgement but the judgement of faith.' 'If anyone has faith, he shares a common faith; if he loves, he shares love; if he prays, he shares the prayer of all the rest.'²¹

This organic unity is characteristic, in the eyes of the Russian philosopher, of the Orthodox conception of the Church; it is founded, unquestionably, upon Scripture, and in particular support can be found for it in St Paul. But, with Khomiakov, as a result of undeniable Protestant influences and perhaps also of the needs of apologetics, this goes hand in hand with a negation of the institutional element, which indeed classical Orthodoxy itself could never acknowledge as its own. Pushing to its conclusion his 'organic' principle and the equality of all in love, Khomiakov is led almost into a denial of all exterior authority and of the existence of a hierarchy endowed with due powers of magisterium and of government.' '“The Church is authority”, said the famous French historian Guizot, a poor Roman Catholic.'²² The Church is not authority, as God is not authority, as Christ is not authority, for authority is external to its subjects. The Church is truth and life. She is the inner life of a Christian, more intimate than the blood in his veins.'²³ For, since the fullness of the body is inherent in each of its members as such, all teach and all govern. No doubt it is by means of the episcopal hierarchy, which links her to her divine Founder, that the Church exercises her functions; but neither the government nor the infallibility of the magisterium belongs, in the last resort, to the body of the bishops, but to the body of the whole Church, which reserves to itself the right to judge whether the bishops, in their dogmatic or disciplinary decisions, have been acting as the faithful organs of the faith and of its tradition. The oecumenical councils are an example of this: these were not declared to be such and to be binding

²¹ Ibid., II, p. 18, 21: taken from *The Church is One* (German edition in *Öestliches Christentum, Documenta*, II, Munich, 1925, p. 17, 21.) Cf. Zernov, *ibid.*, p. 61. English edition of *The Church is One* published by S.P.C.K. for the Fellowship of St Alban and St Sergius.

²² This 'poor Roman Catholic' was in fact a Protestant.

²³ Khomiakoff, *Works* (in Russian), II, p. 54 (Zernov, *ibid.*, p. 62).

until after they had received the consent and approbation of the whole Church.²⁴ The recent encyclical of the Oriental Patriarchs (that of 1848), in reply to the letter of Pius IX exhorting them to unity, must have seemed to give official confirmation to these views of Khomiakov, by the blank refusal which it opposed to the Roman pretensions: 'infallibility resides solely in the universality of the Church united by mutual love: the invariability of dogma like the purity of rite is confided to the care not of any hierarchy but of all who are members of the Church which is the body of Christ.'²⁵

Such is Khomiakov's conception of the Church: the mystical union of all those who are united to Christ and to each other by the bonds of supernatural love, such as has no need of an external centre of unity or of juridical guarantees, based upon some kind of majority decision. Her true Catholicity is interior. A single one of her members, provided that he is united by love to the whole organism, may be the interpreter of her truth and may be calling all to the recognition of the true orthodoxy. At the time of the Arian controversy, 'the voice of the deacon Athanasius was already an appeal to the faith of all'. But even then, who is to assure us of his authenticity? Was it, definitively, the council which assembled and condemned Arius? Khomiakov's answer is, certainly, but not in virtue of a juridical power which enabled it to give judgement upon the debate which was raging, but because 'it bore witness to the faith of the Church, that is to say, that of each of the faithful'. And, he adds, to avoid any possible misunderstanding on the part of the reader: 'the "form" of the Church belonged to Arianism as well as to Orthodoxy: what it lacked was the Spirit, who is the inward life of the Church.'²⁶

Thus, then, Khomiakov deals with the redoubtable problem of heresies and dissensions within the Church by a recourse to the activating power of the Spirit which always causes Catholic truth to triumph in the end and brings the totality of the Church into its agreement, be it by the testimony of a single one. It is easy to see that this wholly mystical understanding of Sobornost considerably extends the criterion of

²⁴ Cf. P. Baron, op.cit., p. 199.

²⁵ Cf. text in Mansi, *Amplissima Collectio Conciliorum*, Vol. XL, c. 377-418. On the exact interpretation of this text, cf. Schultze, *Chomyakow und das Jubiläum von Florenz*, in *Orientalia christ. Period.*, Vol. IV, 1938, pp. 473-96.

²⁶ *L'Eglise latine*, pp. 284-85, quoted in Baron, op.cit., pp. 198-99.

'conciliarity' advanced by the classical theologians. It bears witness to a generous optimism on the part of its originator, who is not gravely troubled by the lessons of history. At the time, it was received by the hierarchy with the very greatest reserve, and eventually the author was forced to cease all publication on religious subjects inside Russia.

G. DEJAIFVE, S.J.

(to be continued.)

AN AUTHENTIC GREEK CATHOLIC CHURCH, MALTA

ANYONE who has only seen 'Uniat' Catholic churches, and is lead to doubt whether the true Greek rite and devotion can exist in union with the See of Rome, should visit the Greek Catholic Church, Archbishop's Street, off Kingsway, Valletta. So ought anyone who finds the baroque splendour of Maltese churches overpowering. If he goes to a weekday evening service he will find himself in a crowd of Maltese working and businessmen who appreciate the devotional beauty of the building and the intimacy of the Byzantine services.

The papas, Father George Schiro, an Albanese Sicilian, has been up against heart-breaking difficulties since the bombing of his former church early in the war, and the dispersal of his parishioners and helpers. His great achievements and the fame of his work have been the result of insisting on pure Greek Tradition, and not by compromise with the imagined 'demands' of the modern world, and modern devotional needs. Readers of *Eastern Churches Quarterly*, 1943, will know that the papas, when deprived of his church, took the Greek liturgy to country churches where it was unknown and trained a Greek choir composed of nuns of perhaps the most important convent of Malta. How many Eastern priests forced to say mass in Latin churches do so at an obscure side altar with the least possible fuss!

Papas George approached the problem of the new church in the same spirit, laying down his requirements to a Maltese architect. It was consecrated 15th August 1951. Although

the style must be most unfamiliar to the Maltese, and the comparative simplicity, quite startling, yet everywhere it is admired. The *Malta Year Book* rightly mentions it among the outstanding post-war buildings, though it must be one of the smallest. Some description may serve to show purity of rite, devotion, and beauty are one, though it is impossible to convey an adequate idea of the whole.

The dome is supported on a Greek cross, the church as a whole being square with a narthex and porch on the lines of the small, classic churches of Greece. The space under the dome and the transepts form a large choir giving ample room for the ceremonies. Although as a consequence the nave is very short, the women's gallery over the narthex enables quite a large congregation to be accommodated. There are no pews at all; there are stalls all round the walls and on the sanctuary side of the pillars. After about two years the papas found himself compelled to put a few chairs in, but these are hardly to be noticed.

The eikons are bold in line; although extreme archaism had to be avoided for the benefit of lay and largely Latin attendance, their inspiration and execution have nothing contrary to the traditional spirit. Numerous small eikons follow older forms more strictly and there are also some fine old classics rescued from the ruins of the bombed church. Most important of all, of course, is the one of Our Lady of Damascus brought with the knights from Rhodes.

The altar is square and covered by a *ciborium* resting on the corners. The Blessed Sacrament is reserved in a hanging dove. On major feasts a chalice is used modelled on a medieval Byzantine one found in Venice. The carvings on arches and capitals, still incomplete, are taken likewise from medieval Byzantine patterns. The church doors are specially fine, and it is hoped that a pantocrator will be painted.

The papas' great regret is that since the dispersal caused by the war, he has not been able to form a proper choir and train boys for the services. However, the services are not skimmed, the divine liturgy takes over an hour on Sundays, and not very much less during the week. Vespers are sung every evening. Only for the benefit of the large Latin congregation, working people with no intellectual interest in the rite, the papas recites the rosary after vespers, and then gives benediction, using formulae from the liturgy, and keeping the host always covered in a chalice with which he gives the blessing.

Although there is not the large and important Greek community that there was immediately after the Knights of St John brought their Greek soldiers in the sixteenth century, the 'Papas tal Griggi' has a special place in the Maltese mind. For some reason outside the ken of Papas George, Latins come from as far as the island of Gozo for him to read the Gospel and lay his stole on them when they are ill or have had a shock. No other priest will do! And in the streets his kalimafkion seems to signal a special importance, especially to the children.

I have noticed how completely at home visiting Greek sailors seem to be in the church. Far more important than any proselytism, a most valuable work is being done in showing how it is possible even in the midst of the Latin world and under the jurisdiction of a Latin bishop for the Greek spiritual tradition to be preserved in its integrity.

K. J. MORTIMER.

NOTES ON THE ILLUSTRATIONS

The first four are those published in the *E.C.Q.* 1943.

1. The church before its destruction by a bomb in 1942.
2. The ruins.
- 3 and 4. The procession of the eikon of Our Lady of Damascus.

The next four are of the new church.

5. The Holy Doors.
6. *Ciborium*, Euchrastic Dove, Our Lady of Damascus.
7. Looking across the choir.
8. Women's gallery over the narthex.



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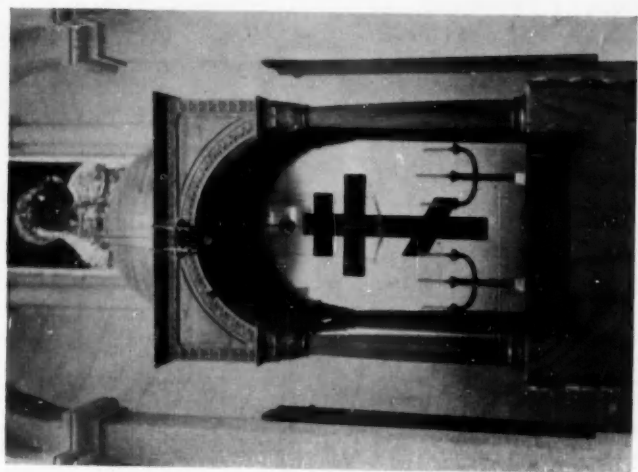
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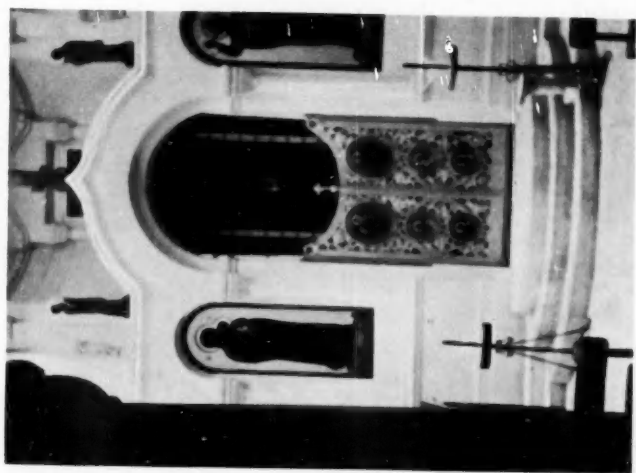
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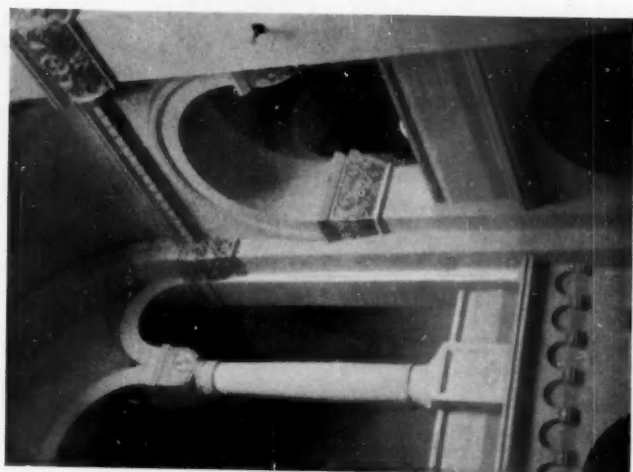
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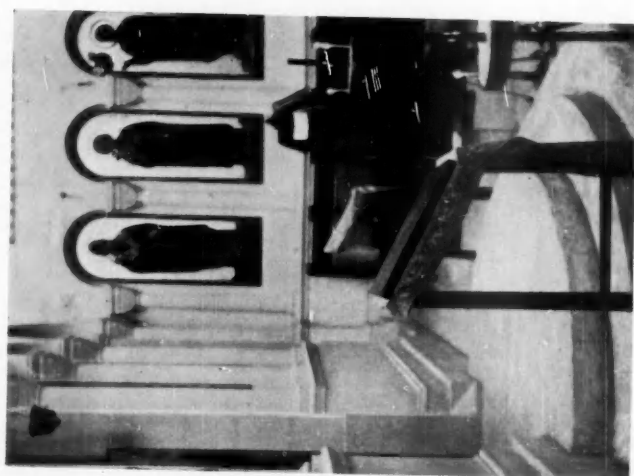
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THE EPISTLES, GOSPELS, AND TONES OF THE BYZANTINE LITURGICAL YEAR

I.

In the public worship of the Byzantine rite the whole of the New Testament (except the Apocalypse) is read each year. The gospels, read by the Deacon, are to be found in one book, the 'Evangelion' Εὐαγγέλιον, and the Acts and Letters of the Apostles, read by the Lector, in another, the 'Apostolos' Απόστολος.

THE APOSTOLOS or the annual Cycle of the Epistles.

The ACTS of the Apostles are read from Easter night until Pentecost Sunday inclusive.

The EPISTLES of the Apostles are divided over 43 weeks and are read from the Monday after Pentecost until Easter Saturday of the following year.

THE EVANGELION or the annual Cycle of the Gospels.

The Gospels are read in four series.

THE SERIES OF ST JOHN.

The Gospel of St John is read from Easter Night until Pentecost Sunday inclusive.

THE SERIES OF ST MATTHEW.

The Gospel of St Matthew is divided over 17 weeks beginning with the Monday after Pentecost.

From the 12th week it is only read on Saturdays and Sundays. St Mark's Gospel is read on the remaining weekdays.

THE SERIES OF ST LUKE.

The Gospel of St Luke is divided over 19 weeks beginning on the Monday after the Exaltation of the Holy Cross.

From the 13th week it is only read on Saturdays and Sundays.

St Mark's Gospel is read on the remaining weekdays.

THE SERIES OF ST MARK.

The Gospel of St Mark is read during Lent (on Saturdays and Sundays) and, as noted above, on certain days during the periods of St Matthew and St Luke.

THE RESURRECTION GOSPELS.

In a sequence of 11 pericopes, special 'Resurrection' Gospels are read every Sunday in the Morning Office.

THE EPISTLES AND GOSPELS OF THE FEASTS.

Apart from the Epistles and Gospels of the Annual Cycle which are read daily, there are also proper Epistles and Gospels for many feasts.

THE TONES and the Octoëchos-cycle.

The eight Liturgical Tones (musical modes) are very characteristic and of great importance in the Byzantine rite.

Hymns, Canticles, Stichera, Troparia, etc., are sung without instrumental accompaniment in 8 Tones, based upon the ancient classical modes which are divided into two groups: 'Authentic' and 'Plagal'. The 'Authentic' tones are 1 the Dorian, 2 the Phrygian, 3 the Lydian, 4 the Ionian. The 5th to 8th tones (Plagal) derive as minors from the 'Authentic' tones, so that the 5th tone derives from the 1st; the 6th from the 2nd, and so on.

Every type of chant has a special tone. On feast days a variety of tones may be used for the different chants, so that a fixed tone cannot be given for a feast. But on Sundays only one of the 8 tones is used for all the chants, which are taken from a fixed Cycle, the Octoëchos-cycle.

The *Octoëchos-cycle* contains 8 series of chants. Each series contains the chants of a complete week in one of the 8 tones. Each series has for each day of the week different texts commemorating:

On Sundays the Resurrection of Our Lord, on Mondays the Angels, on Tuesdays the Forerunner St John the Baptist, on Wednesdays and Fridays the Holy Cross and the Mother of God, on Thursdays the Apostles and St Nicolas, on Saturdays All Saints and the Departed.

The 'Octoëchos' Ὀκτώηχος or book of 8 tones, contains only the 8 Resurrection series for Sundays so that the Octoëchos cycle can also be called the Resurrection cycle.

The large Octoëchos, which also contains the weekly series, is called the 'Parakletike' Παρακλητική. Most of the Resurrection series is employed in Easter week, when on each day the Resurrection is celebrated by a different text and tone as follows: Easter Sunday the 1st tone, Easter Monday 2nd tone, Tuesday the 3rd tone, Wednesday the 4th tone, Thursday the 5th, Friday the 6th, Saturday the 8th (the 7th is omitted).

From the 1st Sunday after Easter the Resurrection chants of Easter week are repeated as follows: St Thomas, 1st

Sunday after Easter, 1st tone (but the Resurrection texts are replaced by proper texts of St Thomas). The Myrrh-bearing women, 2nd Sunday, 2nd tone; The Paralytic, 3rd Sunday, 3rd tone; The Samaritan Woman, 4th Sunday, 4th tone; The Blind Man, 5th Sunday, 5th tone; The Fathers of the Œcumenical Synod of Nicæa, 6th Sunday, 6th tone.

For Pentecost the texts and tone are proper, therefore the 7th Resurrection tone is omitted. On the feast of all Saints (first Sunday after Pentecost) the series reaches the 8th tone. The book for Eastertide, 'Pentecostarion' Πεντηκοστάριον, ends, and as the texts from the Octoëchos needed during Eastertide are also to be found in the 'Pentecostarion', the Octoëchos Book is only now begun, beginning at the end of the book, at the 8th tone, on the feast of All Saints.

From now onwards the cycle of the 8 weekly tones repeats itself without interruption until Palm Sunday of the following year, as follows: for All Saints and the week following the chants are in tone 8; the 2nd Sunday after Pentecost the chants are in tone 1, and the next week in tone 2, etc. . . . After 8 weeks tone 1 is sung again.

Sunday, the commemoration of the Resurrection, always has precedence over feasts except for the feasts of Christ.

Should a feast of Our Lady or a Saint fall on a Sunday, a combination is made of the texts of Resurrection and of the feast, so that in such cases the Resurrection cycle is never completely omitted.

The Octoëchos weekday commemorations are as in a 'ferial' Office. On big feasts they are omitted. But on feasts of lower rank and on ordinary days the Octoëchos weekday series are combined with the commemorations of the Saints occurring in the calendar.

Weekly Calculations.

For the calculation of the tone the week begins on the Saturday evening throughout the whole year.

For the readings of the Epistles and Gospels the weekly calculation is as follows: during Eastertide the week begins on the Sunday and ends on the Saturday. From the Monday after Pentecost, however, until Easter Saturday of the following year, the readings of Epistles and Gospels are calculated weekly from the Monday until the Sunday inclusive. For instance: the first week of St Matthew begins on the Monday after Pentecost and ends on the first Sunday after Pentecost; the second week is closed by the 2nd Sunday, and so on.

In the Byzantine rite passages from the Scriptures are cited *exclusive* of the final verse number, e.g. vv. 18—33 means exclusive of v. 33.

The readings of the Epistles and Gospels for each day of the year, and the 'Octoëchos' tones for every week, will be given in three parts as follows :

- I THE PERIOD OF ST JOHN and of ST MATTHEW.
from Easter night until the Exaltation of the Holy Cross (14th September).
- II THE PERIOD OF ST LUKE and of ST MARK
from the Exaltation of the Holy Cross until Easter-Eve.
- III THE CYCLE OF THE IMMOVABLE FEASTS.

I. THE PERIOD OF ST JOHN AND OF ST MATTHEW

a. THE PERIOD OF ST JOHN

From Easter Night until Pentecost-Sunday (Easter tide)

1ST WEEK

A Sun. TONE I

Easter Night : Resurrection Gospel No. 2 Mark xvi, 1-9

Liturgy : Epistle Acts i, 1-9

Gospel John i, 1-18

2nd Vespers : TONE 2

Gospel John xx, 19-26

B Mon. TONE 2 Acts i, 12-18, 21-ii

John i, 18-29

C Tues. TONE 3 Acts ii, 14-22

Luke xxiv, 12-56

D Wed. TONE 4 Acts ii, 22-38c

John i, 35-end

E Thurs. TONE 5 Acts ii, 38-43c

John iii, 1-16

F Fri. TONE 6 Acts iii, 1-10

John ii, 12-23

G Sat. TONE 8 Acts iii, 11-17

John iii, 22-34

2ND WEEK : ST THOMAS

A Sun.

Morning Office :

Gospel Matt. xxviii, 1-end

Liturgy : Epistle Acts v, 12-21

Gospel John xx, 19-end

B Mon. Acts iii, 19-end

John ii, 1-12

C Tues. Acts iv, 1-11

John iii, 16-22

D Wed. Acts iv, 13-23

John v, 17-25

E Thurs. Acts iv, 23-32

John v, 24-31

F Fri. Acts v, 1-12

John v, 30-vi, 3

G Sat. Acts v, 21-33

John vi, 14-28

3RD WEEK : THE MYRRH-BEARING WOMEN

A Sun. TONE 2

Morning Office : Gospel No. 4

Luke xxiv, 1-13

Liturgy : Epistle Acts vi, 1-8

Gospel Mark xv, 43-xvi, 9

B Mon. Acts vi, 8-vii, 5b, 47-59

John iv, 46-v

C Tues. Acts viii, 5-18

John vi, 27-34

D Wed. Acts viii, 18-26

John vi, 35-40

E Thurs. Acts viii, 26-40

John vi, 40-45

F Fri. Acts viii, 40-ix, 19

John vi, 48-56

G Sat. Acts ix, 19-32

John xv, 17-xvi, 3

The Epistles, Gospels, and Tones

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4TH WEEK : THE PARALYTIC

A Sun.	TOPE 3	
	Morning Office : Gospel No. 5	Luke xxiv, 12-36
	Liturgy : Epistle Acts ix, 32-43	Gospel John v, 1-16
B Mon.	Acts x, 1-17	John vi, 57-71
C Tues.	Acts x, 21-34	John vii, 1-14
D Wed.	Mid-Pentecost Acts xiv, 6-18	John vii, 14-31
E Thurs.	Acts x, 34-44	John viii, 12-21
F Fri.	Acts x, 44-xi, 11	John viii, 21-31
G Sat.	Acts xii, 1-12	John viii, 31-42c

5TH WEEK : THE SAMARITAN WOMAN

A Sun.		
	Morning Office : Gospel No. 6	Luke xxiv, 36-end
	Liturgy : Acts xi, 19-xii	Gospel John iv, 5-43
B Mon.	Acts xii, 12-18	John viii, 42-52
C Tues.	Acts xii, 25-xiii, 13	John viii, 51-ix, 1
D Wed.	Acts xiii, 13-25	John vi, 5-15
E Thurs.	Acts xiv, 19c-xv, 5	John ix, 39-x, 10
F Fri.	Acts xv, 5-13	John x, 17-28c
G Sat.	Acts xv, 35-41b	John x, 27-39

6TH WEEK : THE BLIND MAN

A Sun.		
	Morning Office : Gospel No. 7	John xx, 1-11
	Liturgy : Acts xvi, 16-35	Gospel John ix, 1-39
B Mon.	Acts xvii, 1-10	John xi, 47-55
C Tues.	Acts xvii, 19-28b	John xii, 19-36b
D Wed.	Acts xviii, 22-xix	John xii, 36-48
E Thurs.	Ascension : Morning Office	Mark xvi, 9-end
	Liturgy : Acts i, 1-13	Luke xxiv, 36-end
F Fri.	Acts xix, 1-9	John xiv, 1-12
G Sat.	Acts xx, 7-13	John xiv, 10-22

7TH WEEK : THE GOD-BEARING FATHERS OF THE FIRST ECUMENICAL SYNOD OF NICÆA

A Sun.		
	Morning Office : Gospel No. 8	John xx, 11-19
	Liturgy : Acts xx, 16-18, 28-37	John xvii, 1-14
B Mon.	Acts xxi, 8-15	John xiv, 27-xv, 8
C Tues.	Acts xxi, 26-33	John xvi, 2-13b
D Wed.	Acts xxiii, 1-12	John xvi, 15-24
E Thurs.	Acts xxv, 13-20	John xvi, 23b-33b
F Fri.	Acts xxvii, 1-xxxiii, 1b	John xvii, 1b. 18-xviii
G Sat.	Acts xxviii, 1-end	John xxi, 14-end

8TH WEEK : PENTECOST

A Sun.		
	Morning Office : Gospel No. 9	John xx, 19-24
	Liturgy : Acts ii, 1-12	John vii, 37-53. viii, 12-13

b. THE PERIOD OF ST MATTHEW

From the Monday after Pentecost until the Exaltation of the Holy Cross

1ST WEEK AFTER PENTECOST

B Mon.	Eph. v, 9-20	Matt. xviii, 10-21
C Tues.	Rom. i, 1-8, 13-18	Matt. iv, 23-v, 14
D Wed.	Rom. i, 18-28	Matt. v, 20-27
E Thurs.	Rom. i, 28-ii, 10	Matt. v, 27-33
F Fri.	Rom. ii, 14-29	Matt. v, 33-42
G Sat.	Rom. i, 7b-13	Matt. v, 42-vi

A THE SUNDAY OF ALL SAINTS. Tone 8

Morning Office : Gospel No. 1
Liturgy : Heb. xi, 33-xii, 2bMatt. xxviii, 16-end
Matt. x, 32-34, 37-39.
xix, 27-xx

2ND WEEK AFTER PENTECOST

B Mon.	Rom. ii, 28-iii, 19	Matt. vi, 31-vii, 9-12
C Tues.	Rom. iv, 4-13	Matt. vii, 15-22
D Wed.	Rom. vi, 13-v	Matt. vii, 21-24
E Thurs.	Rom. v, 10-17	Matt. viii, 23-28
F Fri.	Rom. v, 17-vi, 3	Matt. ix, 14-18
G Sat.	Rom. iii, 19-27	Matt. vii, 1-9

A Sun. TONE 1

Morning Office : Gospel No. 2
Liturgy : Rom. ii, 10-17Mark xvi, 1-9
Matt. iv, 18-24

3RD WEEK AFTER PENTECOST

B Mon.	Rom. vii, 1-14	Matt. ix, 36-x, 9
C Tues.	Rom. vii, 14-viii, 3	Matt. x, 9-16
D Wed.	Rom. viii, 2-14	Matt. x, 16-23
E Thurs.	Rom. viii, 22-28	Matt. x, 23-32
F Fri.	Rom. ix, 6-20	Matt. x, 32-37, xi, 1-2
G Sat.	Rom. iii, 28-iv, 4	Matt. vii, 24-viii, 5

A Sun. TONE 2

Morning Office : Gospel No. 3
Liturgy : Rom. v, 1-11Mark xvi, 9-end
Matt. vi, 22-34

4TH WEEK AFTER PENTECOST

B Mon.	Rom. ix, 18-x	Matt. xi, 2-16
C Tues.	Rom. x, 11-xi, 2b	Matt. xi, 16-21
D Wed.	Rom. xi, 2b-13	Matt. xi, 20-27
E Thurs.	Rom. xi, 13-25	Matt. xi, 27-xii
F Fri.	Rom. xi, 25-xii	Matt. xii, 1-9
G Sat.	Rom. vi, 11-18	Matt. viii, 14-24

A Sun. TONE 3

Morning Office : Gospel No. 4
Liturgy : Rom. vi, 18-viiLuke xxiv, 1-13
Matt. viii, 5-14

The Epistles, Gospels, and Tones

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5TH WEEK AFTER PENTECOST

B Mon. Rom. xii, 4-6. 15-xiii
C Tues. Rom. xiv, 9-19
D Wed. Rom. xv, 7-17
E Thurs. Rom. xv, 17-30
F Fri. Rom. xvi, 1-17
G Sat. Rom. viii, 14-22

A Sun. TONE 4
Morning Office : Gospel No. 5
Liturgy : Rom. x, 1-11

Matt. xii, 9-14
Matt. xii, 14-31
Matt. xii, 38-46
Matt. xii, 46-xiii, 3b
Matt. xiii, 3b-10
Matt. ix, 9-14

Luke xxiv, 12-36
Matt. viii, 28-ix, 2

6TH WEEK AFTER PENTECOST

B Mon. Rom. xvi, 17-end
C Tues. I Cor. i, 1-10
D Wed. I Cor. ii, 9-iii, 9
E Thurs. I Cor. iii, 18-iv
F Fri. I Cor. iv, 5-9
G Sat. Rom. ix, 1-6

A Sun. TONE 5
Morning Office : Gospel No. 6
Liturgy : Rom. xii, 6-15

Matt. xiii, 10-24. 9-10
Matt. xiii, 24-31
Matt. xiii, 31-36b
Matt. xiii, 36-44
Matt. xiii, 44-54b
Matt. ix, 18-27

Luke xxiv, 36-end
Matt. ix, 1-9

7TH WEEK AFTER PENTECOST

B Mon. I Cor. v, 9-vi, 12
C Tues. I Cor. vi, 20b-vii, 13
D Wed. I Cor. vii, 12b-25
E Thurs. I Cor. vii, 24-36
F Fri. I Cor. vii, 35-viii, 8
G Sat. Rom. xii, 1-4

A Sun. TONE 6
Morning Office : Gospel No. 7
Liturgy : Rom. xv, 1-8

Matt. xiii, 54-xiv
Matt. xiv, 1-14
Matt. xiv, 35-xv, 12
Matt. xv, 12-22
Matt. xv, 29-32
Matt. x, 37-xi, 2

John xx, 1-11
Matt. ix, 27-36

8TH WEEK AFTER PENTECOST

B Mon. I Cor. ix, 13-19
C Tues. I Cor. x, 5-13
D Wed. I Cor. x, 12-22b
E Thurs. I Cor. x, 28-xi, 9
F Fri. I Cor. xi, 8-23b
G Sat. Rom. xiii, 1-11

A Sun. TONE 7
Morning Office : Gospel No. 8
Liturgy : I Cor. i, 10-18

Matt. xvi, 1-7
Matt. xvi, 6-13
Matt. xvi, 20-25
Matt. xvi, 24-xvii
Matt. xvii, 10-18
Matt. xiv, 30-38

John xx, 11-19
Matt. xiv, 14-23

9TH WEEK AFTER PENTECOST

B Mon. I Cor. xi, 31-xii, 7
C Tues. I Cor. xii, 12-27
D Wed. I Cor. xiii, 4-xiv, 6
E Thurs. I Cor. xiv, 6-20
F Fri. I Cor. xiv, 26b-xv
G Sat. Rom. xiv, 6-10

Matt. xviii, 1-12
Matt. xviii, 18-23, and
xix, 1-3, 13-16
Matt. xx, 1-17
Matt. xx, 17-29
Matt. xxi, 12-15, 17-21
Matt. xv, 32-xvi

A Sun. TONE 8

Morning Office : Gospel No. 9

Liturgy : I Cor. iii, 9-18

John xx, 19-xxi

Matt. xiv, 22-35

10TH WEEK AFTER PENTECOST

B Mon. I Cor. xv, 12-20

C Tues. I Cor. xv, 29-39

D Wed. I Cor. xvi, 4-13

E Thurs. II Cor. i, 1-8

F Fri. II Cor. i, 12-21

G Sat. Rom. xv, 30-xvi

Matt. xxi, 18-23

Matt. xxi, 23-28

Matt. xxi, 28-33

Matt. xxi, 43-xxii

Matt. xxii, 23-34

Matt. xvii, 23b-xxviii, 5

A Sun. TONE 1

Morning Office : Gospel No. 10

Liturgy : I Cor. iv, 9-16c

John xxi, 1-15

Matt. xvii, 14b-22b

11TH WEEK AFTER PENTECOST

B Mon. II Cor. ii, 30-16

C Tues. II Cor. ii, 14-iii, 4

D Wed. II Cor. iii, 4-12

E Thurs. II Cor. iv, 1-13

F Fri. II Cor. iv, 13-v

G Sat. I Cor. i, 3-10

Matt. xxiii, 13-23

Matt. xxiii, 23-29

Matt. xxiii, 29-xxiv

Matt. xxiv, 13-29

Matt. xxiv, 27-34, 42-xxv

Matt. xix, 3-13

A Sun. TONE 2

Morning Office : Gospel No. 11

Liturgy : I Cor. ix, 2-13

John xxi, 14-end

Matt. xviii, 23-xix

12TH WEEK AFTER PENTECOST

B Mon. II Cor. v, 10-16

C Tues. II Cor. v, 15-vi

D Wed. II Cor. vi, 11-16b

E Thurs. II Cor. vii, 1-10c

F Fri. II Cor. vii, 10-viii

G Sat. II Cor. i, 26-ii, 6

Mark i, 9-16

Mark i, 16-23

Mark i, 23-29

Mark i, 29-36

Mark ii, 18-23

Matt. xx, 29-xxi

A Sun. TONE 3

Morning Office : Gospel No. 1

Liturgy : I Cor. xv, 1-12

Matt. xxviii, 16-end

Matt. xix, 16-27

13TH WEEK AFTER PENTECOST

B Mon. II Cor. viii, 7-16

C Tues. II Cor. viii, 16-ix, 6

D Wed. II Cor. ix, 12-x, 8

E Thurs. II Cor. x, 7-xi

F Fri. II Cor. xi, 5-21b

G Sat. I Cor. ii, 6-10

Mark iii, 6-13

Mark iii, 13-22

Mark iii, 20-28

Mark iii, 28-iv

Mark vi, 1-10

Matt. xxiii, 15-23

A Sun. TONE 4

Morning Office : Gospel No. 2

Liturgy : I Cor. xvi, 13-end

Mark xvi, 1-9

Matt. xxi, 33-43

14TH WEEK AFTER PENTECOST

- B Mon. II Cor. xii, 10-20
 C Tues. II Cor. xii, 20-xiii, 3
 D Wed. II Cor. xiii, 3-end
 E Thurs. Gal. i, 1-4, 20-ii, 6
 F Fri. II Cor. ii, 6-11
 G Sat. I Cor. iv, 1-6
 A Sun. TONE 5
 Morning Office: Gospel No. 3
 Liturgy: II Cor. i, 21-ii, 5

Mark iv, 10-24
 Mark iv, 24-35
 Mark iv, 35-v
 Mark v, 1-21
 Mark v, 22-25, 35-vi, 2
 Matt. xxiii, 1-13

Mark xvi, 9-end
 Matt. xxii, 2-15

15TH WEEK AFTER PENTECOST

- B Mon. Gal. ii, 11-17
 C Tues. Gal. ii, 21-iii, 8
 D Wed. Gal. iii, 15-23
 E Thurs. Gal. iii, 23-iv, 6
 F Fri. Gal. iv, 8-22
 G Sat. I Cor. iv, 17-v, 6
 A Sun. TONE 6
 Morning Office: Gospel No. 4
 Liturgy: II Cor. iv, 6-16

Mark v, 24-35¹
 Mark vi, 1-8
 Mark vi, 7-14
 Mark vi, 30-46
 Mark vi, 45-53c
 Matt. xxiv, 1-14

Luke xxiv, 1-13
 Matt. xxii, 35-xxiii

16TH WEEK AFTER PENTECOST

- B Mon. Gal. iv, 28-v, 11
 C Tues. Gal. v, 11-22
 D Wed. Gal. vi, 2-11
 E Thurs. Eph. i, 1-9d
 F Fri. Eph. i, 7-18
 G Sat. I Cor. x, 23-29
 A Sun. TONE 7
 Morning Office: Gospel No. 5
 Liturgy: II Cor. vi, 1-11

Mark vi, 54-vii, 8
 Mark vii, 5-17
 Mark vii, 14-15, 17-24b
 Mark vii, 24-31
 Mark viii, 1-11
 Matt. xxiv, 34-38, 42-45

Luke xxiv, 12-36
 Matt. xxv, 14-31, xi, 15-16

17TH WEEK AFTER PENTECOST

- B Mon. Eph. i, 22-ii, 4
 C Tues. Eph. ii, 19-iii, 8
 D Wed. Eph. iii, 8-iv
 E Thurs. Eph. iv, 14-18
 F Fri. Eph. iv, 17-25b
 G Sat. I Cor. xiv, 20-26
 A Sun. TONE 8
 Morning Office: Gospel No. 6
 Liturgy: II Cor. vi, 16-vii, 2

Matt. xxv, 1-14

Luke xxiv, 36-end
 Matt. xv, 21-29

IRMGARD M. DE VRIES, OBL.O.S.B.
 'Vita et Pax'—Schotenhof, Antwerp.

¹ From the 15th week the Series of St Matthew may be replaced by the St Luke series, as the latter series begins on the Monday after the Exaltation of the Holy Cross.

The Epistles continue in an uninterrupted series despite the feast of the Exaltation of the Holy Cross.

Further explanations will be given in a following article.

OBITUARY

ABBÉ PAUL COUTURIER

We regret to announce the death of the Abbé Couturier at Lyons on 24th March.—R.I.P.

The Abbé was the great Catholic pioneer in œcumenical activity for Christian Unity.

All labourers in this field, no matter to what Christian tradition they belonged, either knew or knew of him and held him in veneration.

Last year the Catholic Melkite patriarch, wishing to pay him a tribute, made him an honorary archimandrite of his patriarchate of Antioch.

What he will be chiefly remembered for will be his vision in carrying out the Church Unity Octave, for him it was a week of universal prayer for Christian Unity and so it has become for an ever increasing number of Christians since he initiated it in 1937 praying with Christ his own prayer that they all may be one.

LETTER TO THE EDITOR

It has been pointed out in a letter that there is a full account of the trial of the Exarch Leonid Feodorov in Captain F. McCullagh's book *The Bolshevik Persecution of Christianity*. (John Murray, 1924.)—THE EDITOR.

NEWS AND COMMENTS

Keryx. This is published twice a year by the students of St Basil's College, Stamford, Conn., U.S.A.

The two copies we have seen promise well for the future. It both keeps alive Ukrainian culture and also gives its readers a wider outlook on the Church's life and work.

* * * *

Tito and the Catholic Church by Michael Derrick. Published by *The Sword of the Spirit* at 6d. (128 Sloane Street, London, S.W.1). This will be commented on in a future issue.

* * * *

Christian News Letter, January 1953. We welcome this new quarterly published for the Christian Frontier Council, edited by John Lawrence. 10s. 6d. to Oxley and Son Ltd, 4 High Street, Windsor.

* * * *

MALABAR.

Mar Ivanios, whose health has been bad for the past year, received the last sacraments during Holy Week. A slight improvement is reported but he is in a critical state.

An auxiliary bishop has been appointed in the person of Benedict Mar Gregorios. Fr Benedict was a boy of sixteen when Mar Ivanios was reconciled to the Church. He joined the Order of the Imitation of Christ and was in charge of the Archbishop's College just before he was made Bishop.

RECENT PUBLICATIONS

The Reintegration of the Church by Nicolas Zernov. Pp. 125 (S.C.M. Press) 7s. 6d.

This book is in many ways a challenge to œcumenical thinking concerning Christian Unity and to that extent it has a definite value. But as a whole it is a most disappointing book.

Dr Zernov is so full of putting over an alternative view to the one ordinarily accepted in Church history that he himself produces a one-sided picture. In every chapter and in some chapters more than once, there is some sweeping

statement that has the effect of throwing discredit on the author's opinions in general. Here is one :—

'The nature and purpose of the Church occupies the central position in discussions among contemporary Christians. It is not an exaggeration to say that, after nearly two thousand years the Church still remains unknown to the majority of its members' (p. 12).

It is quite one thing to admit that there is no really adequate definition of the Church and quite another to accept the above statement.

The author quite rightly condemns uniformity in worship, etc. in the Church universal, but he seems to be unaware of the Catholic principle of 'Unity in diversity' which is not only alive to-day but was taught down the ages. Rome has been remarkable in fostering this principle (e.g. Byzantine centres in Rome and Italy; the pope backed up the policy of SS. Cyril and Methodius.) We would say that the Church for the first five or six centuries was built up on this principle. The ideas favouring uniformity in worship etc. came largely from the civil rulers and court bishops, whereas uniformity in matters of faith is indeed based on the teaching of the Church's infallibility which Dr Zernov seems to think clashes with Charity, surely a denial of the Truth is also a sin against Charity—God is Love and Truth. We think the author, many of whose remarks in his chapter 'The Origin of Schisms' one would agree with, would profit by meditating on the necessary distinctions between an heresiarch and his followers, heresy and heretic, heresy and schism. Surely anyone who falls into the sin of pride whether it takes the form of heresy or not is able by the power of God and his grace to acknowledge his guilt in all humility. The treatment meted out to one guilty only of a private sin and one whose sin is public and leads others into error must surely differ; both sins are against charity.

When one comes to the main theme of the book 'The purpose of intercommunion' our author is more insistent on the importance of doctrine, the problem of the eucharist is gone into, the position however is not fully satisfactory.

Here again is another of Dr Zernov's sweeping statements : 'The advocates of doctrinal agreement as a preliminary step to intercommunion base their argument on uncompromising zeal for truth and horror of heresy.

They refuse to see, however, that by denying the need for the healing power of grace to cure hate, envy, error, they

show pride and self-confidence; for they expect to restore unaided what men's abuse of freedom has undermined' (p. 66). Roman Catholics do not deny that heretics in good faith may receive grace from God, and they certainly do not expect to restore unaided by God's grace what men's abuse of freedom has undermined.

That there is a change for the good in many Protestants' conception of holy communion, as there also is in their attitude to the doctrine of a Universal Church is largely due to the œcumenical movement and we are thankful for it. But the only way Orthodox and Anglicans can really help the cause of Christian Unity is by boldly stepping forward and giving the lead in upholding the full doctrine of Catholic tradition and not rest content with some vague formula.

We think the difference between *Vision and Action* and this book is that Professor Zander, apart from his last chapter, simply poses in an objective way some problems raised by œcumenism, whereas Dr Zernov's book is, it seems to us, a one-sided and personal plea. We feel sure that few Orthodox will agree with this book.

DOM BEDE WINSLOW.

Ancient Christian Writers (The Newman Press, Westminster, Maryland, U.S.A.) are now published by Longmans Green and Co., London.

The Epistles of St Clement of Rome and St Ignatius of Antioch. Vol. I, trans. by Father James A. Kleist, S.J.

The Contemplative Life by Julianus Pomerius. Vol. IV, trans. by Sister Mary J. Suelzer.

The Lord's Sermon on the Mount by St Augustine. Vol. V, trans. by John J. Jepson, S.S.

The Call of All Nations by St Prosper of Aquitaine. Vol. XIV, trans. P. De Letter, S.J.

Sermons for Christmas and Epiphany by St Augustine, trans. by Thomas C. Lawler. Each is 25s.

These show solid work and may well prove to be an important foundation for future theological studies among Catholics in the U.S.A. We can now more easily share in their treasure.

K.F.E.W.

The Old Testament and Modern Study. A Generation of Discovery and Research. Essays by Members of the Society for Old Testament Study, edited by H. H. Rowley. Pp. xxi, 405 (Oxford University Press, 1951) 25s.

This book deserves to be greeted with a real welcome by all biblical scholars, for they will find in it a clear and objective survey of the significant work that has been done during the last thirty years—a summary indeed but full of information about the works and views of many authors of repute, whatever their nationality or creed, including Catholic scholars, towards whom there is a perceptible note of rapprochement, due, it seems, to the pope's authorization of a new Latin psalter directly translated from the Hebrew and, in the reviewer's opinion, perhaps also to Pius XII's encyclical 'Divino Afflante Spiritu'. For each subject to be surveyed Professor Rowley has approached and found a highly qualified and willing specialist either in Britain or abroad, which no doubt accounts for the high standard of the contributions and at the same time emphasizes the international outlook the latter call for.

What light the excavations and discoveries in Palestine and the Near East have thrown on several O.T. problems is expounded in the first two chapters: *The Old Testament and the Archaeology of Palestine—The O.T. and the Archaeology of the Ancient East*, both by Professor W. F. Albright whose archæologic erudition and competence are beyond dispute. He is the convinced defender of the new low chronology fixing Hammurabi's reign about 1728–1686 [which of late has been adopted by E. Power, s.j., in *A Catholic Commentary on Holy Scripture* (cf. 117–k1), who also seems to favour—against Prof. Albright's opinion—the identification of Amraphel with Hanmirabi (cf. 59–e)].

In the chapter on *Pentateuchal Criticism*, written by C. R. North, we are shown how the Wellhausenian documentary hypothesis has lost a great deal of its sway, not least at Uppsala, and how the pendulum is swinging back to the importance of oral tradition.

Professor N. H. Snaith's contribution *The Historical Books* must have been a difficult task, as he had to deal with no less than eight or nine books and to give the opinions of various authors on the sources, dates and historical character of each; his is a very good and up-to-date summary—concise, yet clear, and hence easy to follow.

In the next chapter on *The Prophetic Literature* Professor Eissfeldt gives us a brilliant and comprehensive essay on

prophetism in three stages ; the relation of the prophets with the priests and religious worship, the origin and transmission of prophetic books, and finally the psychologically supranormal experiences of the prophets and—whatever the explanation of the latter—their factual influence.

Professor A. R. Johnson is responsible for the chapter on *The Psalms*, one of the most interesting of the collection. After explaining Gunkel's literary types of psalms, he shows us what influence Gunkel's application of his *Sitz-im-Leben* principle on the psalms has had on both Protestant and Catholic commentators, so much so that most of the psalms have found their way back from the Maccabæan to the exilic or pre-exilic period : comparison with Egyptian, Babylonian, and especially Canaanite psalms has borne out the above statements, 'some very old psalms swarming with Canaanitisms' (p. 189). The Norwegian Scholar Mowinckel's attempt to explain the psalms as being almost wholly cultic in origin or intention (p. 190) and his hypothesis of a Hebrew New Year's Festival, as a cultic day with a ceremony of Yahweh's enthronement reaching back to the time of Isaiah and even to a pre-davidic worship of El'Elyon, are not universally accepted (p. 195), while his view on the prayer psalms of 'the pious-afflicted against the workers-of-iniquity' is still a matter of controversy. Professor Johnson very wisely concludes that 'the problem must be examined, not merely against the general background and mythology of the Ancient Near East, but also in the light furnished by a careful study, from the standpoint of Israelite psychology, of the actual forms of thought revealed by the psalms themselves' (p. 204); the author might have mentioned not only Israel's Messianic expectations as part of their frame of mind, but also the directly intended Messianism of some psalms.

Professor Baumgartner begins his survey of *The Wisdom Literature* with a short introduction on the connexion of Israelite wisdom with the ancient oriental Hokmah (Egyptian, Babylonian, Assyrian), and the Aramaean Ahikar, which shows that Israelite wisdom is apparently older than its literary productions. 'Amos and Isaiah testify to the presence of wisdom poetry in the middle of the monarchic period, while the fable of Jotham (Jud. ix) carries us back to the time of the Judges. Since it cannot therefore have sprung up in post-exilic times . . . the late datings call for careful re-examination' (p. 211). Each of the Sapiential books is taken in turn, the list including Tobit and Canticles. As

regards this latter the present reviewer cannot omit to mention the splendid and convincing exegesis of this gem of Hebrew literature by A. Robert in the so-called *Bible de Jérusalem*: This, however, had not yet been published when Baumgartner wrote his essay, which is quite up-to-date as one can gather from what he says about the hypostatization of Wisdom (p. 215), on Ecclesiastes, etc.

Professor D. Winton Thomas deals with *The Textual Criticism of the Old Testament*, the aim of which is 'the recovery of the original Hebrew text, an ideal aim . . . which will ever remain so. Although the achievement of the last generation in this sphere has been considerable, it has made us more aware of the problems left to us' (p. 259). The progress is principally due to such discoveries as the Lachish ostraca, the Dead Sea manuscripts, the development of comparative Semitic philology, the better knowledge of the Hebrew text both pre-Massoretic and Massoretic, the recovery of the Ben Asher text, and to a more attentive examination of the Septuagint and other ancient versions such as the Samaritan Pentateuch, the Targums and the Peshitta, the critical examination of which has only begun.

Professor A. M. Honeyman in his well-informed essay on *Semitic Epigraphy and Hebrew Philology* shows us how much material we have already and how much more we may expect for the study of Canaanite and Aramaic dialects and those of other Semitic languages, and much light has been thrown already on Hebrew morphology and syntax. He very wisely warns the critics against a too cavalier treatment of the biblical text and rightly concludes that 'the elucidation of the biblical life and idiom must be viewed against their complete historical and linguistic context and at the same time used to illumine that environment' (p. 282).

To trace the influence which the new trends in O.T. exegesis have had on the study of *Hebrew Religion* is the object of Professor G. W. Anderson's contribution. Wellhausen's theory of the evolution of Hebrew Religion (p. 284) as developing from crude beginnings through henotheism to monotheism has been attacked and new theories have been advanced in consequence of the vast mass of material for the reconstruction of Israel's religion and cultural environment, material which should be used with great caution (p. 284), the more so as some of it is still a matter of controversy, as for instance the Ras Shamra texts. Other questions are also on the tapis, such as the cult of Yahweh

as King, the Babylonian Akiti festival, Yahweh as a dying and rising God—a theory rejected by the Danish Scholar Hvidberg, as Yahweh nowhere (in the Bible) meets us as a dying and rising Deity—the relation of the prophets to the cultic system, the eschatological idea of the day of Yahweh, etc.

This chapter is followed by Professor N. W. Porteous's essay on *Old Testament Theology*. The question has been raised as to how far the historical and progressive development of religious thought in Israel can provide material for a systematic theology: many attempts have been made, some rather too systematic, others less; some from a special point of view, such as finding Christ in the O.T., etc. The many bibliographical references made by the writer in his essay illustrate the revival of this kind of study. We like to quote the following statement: 'It was a naïve assumption that the biblical evidence could be fitted without distortion into a neat evolutionary scheme or that complete scientific objectivity could be obtained by ruling out the element of the supernatural' (p. 312).

And so we come to the epilogue, *The Old Testament and the Modern World*, in which Professor T. H. Robinson stresses the permanent religious value of the O.T. In it the modern world might relearn the true notion of sin and guilt, of sincere repentance and of God's forgiveness. But that 'the sinner's return to God' (p. 354) is always 'due to the initiative of the sinner himself' seems, in the reviewer's opinion, to clash with Jer. xxxi, 18 and Lam. v, 21. The writer then considers some other ethical principles or religious truths which need to be applied to our own age as much as to any other. He ends by saying what a unique people Israel remained, never completely assimilated to its neighbours or conquerors, standing by its ethical principles notwithstanding invasions or deportations, declaring them to be based on God and His will, often with a note of universalism (p. 369-70).

To conclude, we recommend this book to biblical students as an excellent 'aide-mémoire' with many vistas; it is provided with a triple index of subjects, authors and biblical references.

DOM E. L. WILLEMS, D.PH. & L.

On the Prayer of Jesus. From the ascetic essay of Bishop Ignatius Brianchaninov, trans. by Father Lazarus. Pp. 105 (John M. Watkins) 12s. 6d.

In some ways this is the most handy and useful book on the *Philokalia* so far translated into English.

It is on the whole clear and to the point and suited to the ordinary reader. There are, however, some chapters that might well have been left out. There was no need to bring in the controversy of Barlaam and Palamas. Nor do we think it very useful to hamper the book with recounting some of the 'natural aids' especially when it has been stated that we should not rely on them. The translator should have edited the manuscripts better.

B.W.

De Experientia Mystica auctore P. Carolo Truhlor, s.j., in Pontificia Universtate Gregoriana Theologiae Professore, Romae. 1951. Pp. xvi, 252. Typis ejusdem.

By mystical experience the author means (cf. Praef.) the experience in which a man has a sort of quasi-immediate perception of God and divine things, which experience is not to be identified with either operative or entitative spiritual perception but considered as a means (either necessary or merely useful) to attain this perfection. As it is a powerful means to this end and one of the ways *de facto* used by God to lead souls near to Himself, it deserves the attention of theologians, and so it is that the author thought it worth while to gather into one book the lectures he has given on this subject at the Gregorian University, some of which have appeared in such periodicals as the *Gregorianum*, the *Nouvelle Revue Théologique* and the *Revue d'Ascétique et de Mystique*. The author supposes the historical facts of mystical experience to have been sufficiently established and refers us to A. Farges' *Les Phénomènes Mystiques*. In the first four chapters he describes the properties of mystical experience, determines the function of infused contemplation which is at its root, explains the different degrees of this supernatural experience especially transforming union), and finally shows that the so-called passivity experienced in this state (when genuine) is but a transfer of activity, which now takes place in the fundus animae, apex of the mind and will.

The next three chapters investigate, as is not frequently done in other manuals, what the *Magisterium Ecclesiae*, the New Testament and the Fathers of the Church have to say on mystical experience in so far as the sources necessary for this are available and leave no doubt as to the common agreement on their interpretation. Then follow three more chapters: the first one—very well done—on the connexion of mystical experience with grace, virtues, gifts, adoption, divine indwelling, peccability and compunction, certitude on the state of grace and merit. The next studies the relation between mystical experience and spiritual perfection, i.e., real sanctity, and the author concludes that infused contemplation is indeed a most efficacious grace to attain such perfection, but that it has not been proved yet that the absence of this grace cannot be compensated by other powerful actual graces (p. 195), an opinion which ecclesiastical documents seem to favour (cf. p. 194).

In the next chapter on merely natural mystical experience, (which the author, for very sound reasons, denies to be possible) we meet with a splendid vindication of John Ruysbroeck (esp. p. 207).

In the last chapter the author concludes that neither the fact nor the possibility of acquired contemplation in the strict sense, i.e. implying quasi-immediate experience of God, can be proved, but he admits an acquired sort of contemplation which is *not* infused and may be either merely natural, unhelped by grace (philosophical), or supernatural, i.e. when helped by grace (theological), being the result of the reduction of meditation and affective prayer to a prayer of simplicity—a quiet and loving intuition of a powerful synthesis of supernatural truths. Among the authors quoted St John of the Cross and St Theresa of Avila have the first place, but others also are quoted, such as Ven. Mary of the Incarnation, even Marie Christine—besides many other writers on this subject, for the author is well acquainted with up-to-date literature on this matter.

Moreover, he is very clear in his exposition and argumentation and his Latin easy to understand.

His book is a condensed theological course and if we may express a wish, a more expanded treatment, but equally clear, would be welcome as a second edition.

E.L.W.

The Origin and Development of Early Christian Church Architecture by J. G. Davies. Pp. 152 (S.C.M. Press) 21s.

To anyone who has witnessed the miracle of the Holy Fire beneath the lofty dome of the Holy Sepulchre in Jerusalem, who has stood awed by the drama of the monumental simplicity of the basilicas of Rome, or been enthralled by the glittering magic of the mosaics of Ravenna or Constantinople, this book is disappointing. For too large a proportion of the book is devoted to a barren search for prototypes, tedious reviews of erroneous theories, and descriptions which reveal a lack of understanding of architectural principle.

The illustrative plans, many of which appear to have been taken from other works, are poorly drawn, and are in no case accompanied by a visual scale without which they cannot be intelligently studied—as a result comparisons are made between such buildings as the basilica of Mazentius and the little church of Kalb Lauzeh in Syria, which, owing to differences of scale and method of construction, are strictly incomparable. This semi-scientific archæological approach can at the best tabulate the chronology and disinter the bones of early Christian architecture, which was inspired, not by cold intellect, but by a passionate emotional faith.

Because religion seeks to express transcendental ideas which are in their nature beyond rational explanation, such ideas can only be suggested through material symbols. The first consideration of the builders of the early Christian churches was to provide a setting for the celebration of the liturgy and to create by the influence on the emotions of proportion, rhythm, colour, music, and lighting, an atmosphere conducive to meditation or worship. The religious symbolism of the liturgy is the key to the understanding of the architectural evolution of churches.

The tragedy of the symbol is that like all material things it is subject to the immutable laws of life and death, and that which was originally charged with vivid spiritual significance in the course of ages becomes first dulled, then liable to misinterpretation, and ultimately devoid of meaning, or perhaps worse, charged with false values by blind superstition. So too the architectural forms of the church become degenerate, ossify into cold, rigid and feelingless revival styles, breeding physical nausea and spreading spiritual death.

Although damaged by time, accretions, and reconstructions nothing can destroy the poetic drama of the most sacred

shrines of Christendom, the Grotto at Bethlehem and the Holy Sepulchre at Jerusalem, whose symbolism needs no explanation, but we can only regret the destruction in the seventh century of the church of the Ascension on the Mount of Olives where a central building open to the sky was erected over the rock bearing the imprint of our Lord's feet.

The two principal types of church evolved by the requirements of the Christian liturgy are the basilica and the central domed type. To these two chapters are devoted, but the significance of the divergence of architectural form is not made sufficiently clear, for these types at a very early period became characteristic of the Western and the Eastern Churches—and their forms express more clearly than the spoken word the fundamental causes of the schism which so tragically divided the Christian faith.

The basilica with its direct, inflexible, and practical plan was developed from the first as a place of worship for the accommodation of great congregations before whom the liturgy could be openly performed and the Gospel clearly expounded. The regular rhythm of its standardized columns, its single axis of vision focused on the altar by the perspective of parallel lines of architraves and the horizontal plane of the ceiling, expressed unerringly the just, practical, firm, rational and unimaginative character of the Roman organization which the Church took over in the West in its earliest days.

The central domed type of church was employed by the Christians from the first to mark the Sepulchre of its Founder and the tombs of the martyrs of the Faith. This form with its geometrical symbolism of the perfection of the cosmos constructed with soaring vaults and domes, whether in truly circular form as at St George Salonica or extended as at Aghia Sophia, the octagonal as at San Vitale, or in innumerable cruciform plans, carries the eye of the worshipper irresistibly upwards to the great central dome from which the Pantokrator looks down. The screened sanctuary, the glittering interiors of gilded mosaic, the complex interpenetrations of form and the flamelike disembodied saints of the iconography express the more individual, mystical and irrational spirit of the Eastern Church, which inherited the traditions of the Orphic Mysteries and the rites of Adonis.

It is not without significance that the introduction of the central domed type of church to Italy during the Quattro Cento coincided with the fall of Constantinople and the

diffusion of Greek thought and Neo-Platonism by Byzantine refugees.

The specialized theological knowledge of the author gives to the chapters on orientation, furniture, and baptisteries an interest which is often lacking in the rest of the work, for here each detail is of vital spiritual significance. We cannot fail to respond to the description by Paul the Silentiary of the magnificent silver ciborium over the altar of Aghia Sophia which survived till the thirteenth century, or of the font in the Lateran baptistery filled by a gushing from the mouth of a golden lamb dedicated by Constantine.

Out of the nebulous human emotions of wonder, awe, and adoration, such expressive forms are distilled by the artist as dewdrops which mirror the universe are condensed from the mists of a spring morning. If, rather than crawling on hands and knees through the dusty stones of the ruins, the author had chosen the symbolism of the liturgy as the golden thread by which to trace his theme of the origin and development of early Christian church architecture, he might have produced a work of originality and enduring value.

PEARCE HUBBARD

BOOKS RECEIVED

Editions du Seuil, Paris : *Essai sur le Mystère de l'Histoire*, Jean Daniélou.

Hutchinsons : *Jewish Ethics*, Israel Mattuck.

Faber & Faber : *The Land of the Great Image*, Maurice Collis.

Blackfriars Publications : *Secular Institutes*, A Symposium.

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